The Christian Century

A Journal of Religion

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Should Drys Help The Wets?

An Editorial

Moralists and Politics

By Reinhold Niebuhr

The Future of Bishops

An Editorial

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The CHRISTIAN CENTURY

July 6, 1932

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The Office Notebook

The Notebook's candidate for Heroine of the Week is the soprano, whatever her name was, who sang "The Star Spangled Banner" for the democrats in convention assembled. How it sounded over the radio we haven't heard, but in the convention hall it was unprecedentedly awful. Not the singing, be it understood. But the singing plus the accompaniment—the tout ensemble, as it were.

The fault lay with the committee on arrangements, which placed the brass band that furnished the accompaniment in a balcony a good city block from the platform where the singer faced the microphone and amplifiers. The band —a group of genial Teutons who confided to the Notebook their earnest and personal desire for beer—did the best they could with the music as it is generally printed. But the singer had her own ideas as to the time in which the national anthem ought to be sung. She had not been given this chance of a professional lifetime without having some well-formed plans as to what could be done with those high notes.

So the band went its way and the singer went hers. At the end of the first verse the audience burst into applause at as pretty and destructive a musical duel as was ever fought. But the soprano would not be content with a drawn decision. She insisted on another round. Setting her jaw, she sailed into the last verse, with the result that, as the band finished up with the "home of the brave" she was discovered to be just rising to "then conquer we must." But from there on she had the field to herself, and finished with a high C triumph fully worthy of that celebrated by Francis Scott Key.

If there are any who have been regretting their inability to attend the conventions the Notebook would like to give them this word of comfort. A convention sounds better and is much more dramatic over the radio. We know one New York newspaper man who, discovering that, ensconced himself in his Chicago hotel room with a radio and never went near the Stadium. His dispatches have been among the most effective in the daily press.

In the Stadium, confusion reigns. Delegates mill in the narrow aisles; everybody present carries on a running conversation with his or her neighbor; the democrats have added to the pandemonium by allowing the hot dog and ice cold pop vendors to roam at large. The amplifiers do the best they can to outshout the multitude, but their best is not enough. The radio, on the other hand, picks up only the noise that matters. Let them once perfect television and no sane person will ever again think of attending one of the affairs.

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EDITORIAL

THE EUROPEAN governments, whose representatives have for months been carrying on a timid and hesitant parley at Geneva with reference to that reduction of armaments which all of them know is absolutely necessary if general bankruptcy is to be avoided, seem to view with shocked surprise President Hoover's abrupt suggestion that the way to reduce is to reduce. His proposal is that the Kellogg-Briand pact be taken seriously; that forms of armament designed primarily for attack be abolished; that since "the armaments of the world have grown up in mutual relation to each other, such relativity should be preserved in making reductions"; and that, in order to afford some appreciable economic relief, armies and navies should be reduced by from one-fourth to one-third. Specifically, he recommends the abolition of tanks, chemical warfare, bombing planes and large mobile guns, all of which are essentially weapons of attack. The President takes full account of the function of armies in preserving internal order in the several countries and of the (at least supposed and generally accepted) necessity of maintaining adequate forces and equipment for defense against actual attack from without. His is no pacifist proposal. But it goes farther than any other suggestion that has hitherto been officially made in the direction of giving effect to the outlawry of war and reducing the economic burden of maintaining establishments which came into being on the assumption that war was the law of the world.

The President Proposes Real Reduction

But the Old Fears Still Prevail

SENSIBLE as all this seems, and far as it is from being radically pacifistic or recklessly idealistic, the response to it on the part of those who are most in need of the relief which it offers has ranged all the way from enthusiastic acceptance by Italy to courteous coolness from France. Reduction of armaments, said the France war minister, will be welcomed in France "if it is combined with international provisions for security." But the only guarantee of security which France is able to recognize is the security of superior armament. France will reduce her own military establishment if the other nations will agree to help her fight Germany if occasion arises, but a general and proportionate reduction which would lessen Germany's relative inferiority—since Germany has nothing to reduce except a police force, and it is not proposed to touch that—seems to be whittling away the little margin of security that France now has. In other words, the President's proposal comes squarely up against the old psychology of war and national safety in which the assumption is that the only way in which any nation can be safe is for it to be able to whip every other nation. That idea has been formally repudiated. The League of Nations is the negation of it and the Kellogg pact was an explicit denial of it. But it comes back, none the less, subconsciously if not consciously, whenever there is a proposal of "a real and positive" reduction of armaments. And in the United States also the President's simple and incontrovertable statement that "it is folly for the world to go on breaking its back over military expenditure" is promptly countered by the warning of admirals and generals that our safety lies only in doing just that thing.

Lausanne Also At An Impasse

THE reparations conference at Lausanne is apparently as hopelessly deadlocked as the neighboring gathering at Geneva. The core of the whole business seems to be this: Germany says that she neither can nor will pay, now or in the future. France says that she either must pay or promise to pay, enough at least to keep the legality of the obligation alive. Behind this impasse stand the realities of politics in the two nations. Chancellor von Papen knows that no German government can survive which surrenders on the proposition of future reparation payments. Premier Herriot has reason to believe

that no French government can survive which allows the Germans to stop paying. It is only the desperate character of the European situation which holds the conference to the task of attempting to find some solution for so complete a deadlock. At the moment, the only suggestion that holds out any hope is that of forming some sort of general European consortium into which all the nations may pay according to their ability, and from which "loans" would be made to those in greatest need. By this method France's obligations to her tottering allies would be cared for, while Germany—although continuing to pay something—would be rid of the nightmare of "reparations." How such a scheme could act as more than a temporary stop-gap is hard to see. But if no way of arranging a financial settlement of some kind is found, if France and Germany go away from Lausanne deadlocked, then the prospect of a general European financial crash is indeed close at hand.

The Revolution In Siam

A SWIFT uprising, supported by the army but engineered by civilians, has brought to an end the absolute monarchy in Siam. It is claimed that there thus passes from the scene the last example of a form of government that, a few centuries ago, was almost universal. If this be true, however, it is by no means as important as other aspects of the revolt. The refusal of Siam longer to support a despotism which, on the whole, was an enlightened one gives further evidence of the vast unrest beneath the surface of the far east. The present king of Siam is a product of western education. So is his heir. The king's rule has been benevolent and progressive; while in this country for surgical care last year he frequently spoke of his desire to prepare his nation for a grant of some sort of suffrage. But the Siamese have refused to wait for the monarch to work out his plans, whatever they may have been. Suspicious of his western viewpoint, and unwilling to allow him to be the judge as to their fitness for self-government, they have seized the reins. A constitutional monarchy is the result—and the constitution will be written for the king, not by him! The instability of the orient grows more patent with every such development. Its teeming populations are at one in their desire for change. The first question that comes to the mind in glancing over the map of that part of the world—India, Malaysia, the Dutch Indies, French Indo-China, the Philippines, Japan, China, Korea—is, where will revolution next break out?

Dublin Entertains the Eucharistic Congress

A EUCHARISTIC congress is always a colorful and interesting occasion, with less news value, to be sure, than such congresses had when they were of less frequent occurrence but well worth noting as among the religious events of the week. The throngs of visitors that have congregated in Dublin to the number of three hundred thousand or more undoubtedly tax the housing resources of the Irish capital to capacity and fill with joy the hearts of both the faithful and those who profit from the presence of tourists. Such an assembly is significant because it is the world's largest gathering for purely devotional purposes. But the impressiveness of its ceremonial, like that of a military parade on a huge scale, is in considerable part dependent upon the fact that almost anything is impressive if enough people do it together in an orderly way, and almost any assembly is impressive if it is large enough. The republican and democratic national conventions were impressive out of proportion to the intelligence or eloquence displayed, because they had vast audiences. A mass performed in the presence of a dozen cardinals, some hundreds of priests and acres of people is neither more nor less valid than one performed under more ordinary conditions, but it makes a more forcible impact upon the minds of the people who attend it and also upon the imaginations of those who read about it.

Social Objectives Should Be Defined by Experts

SPEAKING before the National council on education at Atlantic City, Dr. Fred J. Kelly of the United States bureau of education urged the calling of a congress of economists, sociologists and educators to define with the authority of expert knowledge the social and economic goals which are to be taught in the public schools as the true American objectives. That the traditional goals are inadequate and the new ones vague, is unquestionably true. The schools do flounder rather helplessly in their effort to hold before the youth desirable social and economic ends toward which the creative energies of disciplined minds and matured characters should be directed. The question is, says Dr. Kelly, "Is there in America the essence of group solidarity on a national scale?" The answer is that there is not. There is as yet no such consensus of judgment even among the well meaning and the well informed as could form the basis of a unanimous agreement upon any formulation of social and economic objectives stated in sufficiently concrete terms to make them worth much. We are indeed exposed to the depredations of quackery and demagoguery in the social-economic field, quite as much as in the fields of medicine and psychology, not to mention those of religion and politics. But there has not yet emerged a group of experts in this field so distinguished for their wisdom as to command the confidence and following of the nation as a whole, and until such a group does emerge it will not be possible to persuade the people to reorient public education in the direction of new objectives to be defined by the experts. We should doubtless get on faster if we could put the direction of these important matters into the hands of competent

experts and follow their guidance without much meddling. But after all, this is a democratic country which can never be quite content to be saved by committing its highest interests to the dictation of experts. And anyhow, who are the experts?

Courts Cannot Win Respect By Punishing Critics

THE sensitiveness of an Indiana court has again been offended by newspaper criticism and a Wabash judge has again taken the step of giving an editor a jail sentence and a fine for contempt of court—thereby making his criticism a matter of national instead of merely local news. The court had appointed a former garage keeper as receiver for a bank with assets of a million dollars, and the editor charged that the receiver was incompetent and that his appointment had been suggested by the officials of the bank who hoped to conceal ther mismanagement of the bank's affairs. As a means of sustaining public confidence in either banks or courts, jailing critics for contempt is probably the least effective instrument that human ingenuity could devise. Speaking of the allegation that the judge "had colluded with other persons to administer this trust as political plunder and to place it in the hands of those seeking selfish gains," the judge declared that "nothing could be more destructive of respect for the court." That is far from the truth. For a court to be crooked is far more destructive of respect for it than for somebody to say that it is crooked. Whether or not this court actually is crooked is a question which we have not the data to decide and upon which we have no disposition to pass judgment. But the silencing of criticism by arbitrary act of the judge is far more destructive of respect for the court than the criticism itself could be, whether that criticism be true or false. The courts are not nearly so much in danger from the unbridled liberty of the press as they are from their own foolish efforts to assert their exemption from criticism by jailing critics for contempt.

Congress, the President, and Next Winter's Unemployment

THE senate has passed the Wagner bill for unemployment relief which provides $500,000,000 for public works bond issues, $1,500,000,000 for loans from the Reconstruction Finance corporation, and $300,000,000 for immediate relief loans to states on the basis of population. This bill has accordingly gone to conference with representatives of the house, which had previously passed the Garner bill providing $1,190,000,000 for public works financed by bond issues, $1,000,000,000 for loans from the R. F. C., and $100,000,000 as an emergency relief fund to be administered by the President. What will come out of the conference in the way of a compromise bill is yet to be disclosed. But the outcome is likely to be affected in large measure by the known opposition of Mr. Hoover to the public works provision in both bills; the conferees must agree upon a bill which, if possible, will escape a presidential veto, or which, if vetoed, can command enough bi-partisan support to override Mr. Hoover's opposition. It is safe to say that the President will not veto the pending bill on any save what he considers to be the most serious grounds. To those who look behind the febrile political excitement of the moment to the probable realities of next fall and winter, even a provision of almost three billions for various forms of relief seems of doubtful amplitude. Mr. William Green, president of the American federation of labor, states that the surveys conducted by that body indicate that there will be at least 13,000,000 wholly unemployed workers by the opening of winter, and social workers in various cities hold that these figures are too low. Community chest officers utter dismal forebodings. In other words, the federal government is legislating now to deal with a situation that has passed leagues beyond the point where private charity or local governments can pretend to deal with it. No more serious social menace has confronted the nation in modern times; is Washington imaginative enough and courageous enough to meet it?

The Future of Bishops

WITHIN the space of a single month two of the most important Protestant communions in this country have taken action of striking significance on the subject of episcopacy. This significance grows in large measure from the fact that in both cases the action taken was in contrast with the tradition of the communion involved. The general conference of the Methodist Episcopal church, meeting at Atlantic City, after a session marked by unparalleled criticism of that denomination's episcopacy, adopted a rule placing a retired bishop on the same pension basis as any other retired minister, and gave a majority—although not the required two-thirds vote—for a proposal to inaugurate constitutional changes that would have made the bishropic an office with a restricted term of tenure. The general assembly of the Presbyterian Church in the United States of America, meeting at Denver, approved the negotiations now in progress looking toward union with the Methodists, and expressly stated the willingness of the Presbyterians to consummate that union on the basis of an episcopally administered church. This action was, to be sure, safeguarded by the stipulation that such an episcopacy should have only an administrative, and no sacerdotal, status. But since that is the Methodist conception at present, this stipulation in no way lessens the importance of the Presbyterian decision.

The fact that these two bodies took such actions at the same time might be accounted one of those coincidences which add flavor to the pages of church history. But this was no mere coincidence. The Presbyterians found themselves turning toward

bishops while the Methodists found themselves turning away because of the conflicting currents of thought concerning this venerable office which are flowing through all the churches. Speaking generally, the churches which have not had an episcopacy can, in their present need for a powerful and responsible individual leadership, see with new eyes the advantages which such a system offers. While the churches which have been under episcopal authority can, in their response to the world's present socialistic mood, see with new awareness the dangers which such a system breeds. The Presbyterian action was a result of the urge toward cohesion and concentrated leadership which is to be felt as strongly in the communions which have been congregational as in those which have had some form of central control. Most of these churches that once boasted of their independency are today, by the use of secretaries, commissions and other devices, seeking to achieve the same ends, administratively, that the episcopal churches have with their bishops. The Presbyterian willingness, in the face of this obvious fact, to go the whole length in the adoption of the title and office, however startling, seems thoroughly reasonable and in accord with the desire for administrative efficiency.

The Methodist conference, on the other hand, showed that a church which actually has episcopacy is likely, under present conditions, to become as aware of the dangers as of the advantages of the system. In the case of the Methodists, what started as a *job,* with the colorless title of general superintendent, has tended with the passing years to become a position apart. And the step from that to a separate order of the ministry is not a long one. The secret reconsecration of bishops-elect which the Methodist bishops conducted at Springfield, Mass., in 1924 shows that, however clearly the theory of the denomination in regard to the office may have been maintained, actually the tendency has become one toward a new form of sacerdotalism. The only possible explanation of the Springfield reconsecration was that it was taken as a precaution against some form of ritualistic shortcoming—and how such a fear can be reconciled with the purported Methodist theory it is impossible to tell.

The issue was made uncomfortably clear for the Methodists who were at their Atlantic City conference by a speech in support of a term episcopacy delivered by Dr. Ernest F. Tittle. Dr. Tittle saw in the present life-tenure episcopacy of the Methodists, whatever its conception of the status of the episcopal position, a system which put its beneficiaries (its victims, from Dr. Tittle's point of view) in a "privileged ecclesiastical order." As such, he charged that they tended not only to water down any boldness of speaking that their church might essay, but they constituted a group in an anomalous relationship to the spirit of the times. And that, in any consideration of the future of bishops, is really the nub of the whole question. Can there be a successful order of bishops in a church that eschews class distinctions, and in a world that is increasingly demanding their end?

Tending toward an affirmative answer there are certain factors. There is, to begin with, the need apparently born of experience for bishops or some equivalent executive direction. Again, there is the traditional regard for the office, which gives it distinction even in the eyes of many who may be most critical of those who are performing its functions. And there is, in the third place, the belief of many who have become familiar with the system that by introducing certain safeguards, such as explicit legal repudiation of the idea of prelacy, or the return of bishops to the ranks of the parish ministry at a certain age limit, or after a specific term in office, the value of the office can be conserved, while its occupants are put on their guard against becoming victims of delusions of grandeur.

Obviously, we are not here dealing with the future of bishops in a sacerdotal order. Without desiring at this time to develop that question at all, it may be remarked in passing that the future of such bishops really depends on the future of public education; that the future of an idea like that of an apostolic succession depends on the future of superstition and magic. But a bishop in a democratic church as a logically functioning leader is something other than a bishop as the tactual transmitter of ghostly powers. Such a bishop is probably the most effective executive for church leadership yet devised. To be accepted in the approaching period of social revolution, however, such a bishop must be freed from all taint of membership in a separate "order." With that end in view, and because we believe the office far too valuable to be given up, it is to be hoped that in some form of term episcopacy there may be found a way out of the dilemma created by an office of superior rank in churches jealous of their democratic tradition.

Should Drys Help the Wets?

AT LAST it is beginning to dawn on the public mind that the prohibition of the liquor traffic is part of the constitution of the United States, and that there is only one way to get it out of the constitution—that is, by the same method which was used to get it in. It was put into the constitution by constitutional process. It can be taken out only by constitutional process. This process is a deliberate one. Three-fourths of the states must ratify an amendment which must first be passed by two-thirds of both houses of congress. Before congress can consider the matter an amendment must be proposed and introduced. The moment it is introduced it will become the subject of debate in congress, in every organ of public opinion, in every gathering where public affairs are considered and at every fireside in the nation.

There is no other way to get prohibition out of the constitution. In the interest of realism and honest leadership the recognition of this requirement of orderly process is fundamental. It is now being recognized, and all the talk of short-cut methods has been virtually silenced.

For years we have had talk of a "referendum"—vague proposals for a sort of Literary Digest straw vote under the auspices of the federal government—as if congress had the power to project such a referendum, and as if a straw vote could decide the question or contribute to its decision even were it taken. That kind of talk has now subsided. We heard nothing of it at the republican convention, and we hear nothing of it at the democratic. Mr. McAdoo did, indeed, use the concept of a referendum to cushion his jump from the orthodox dry position to the level of the resubmissionists. But no one took his referendum proposal seriously, and probably least of all himself. It was purely psychological and tactical. As a matter of fact, such talk has been purely psychological and strategic all along. The proposal of a referendum was used as a convenient carrier of wet propaganda. The wets could not talk effectively in terms of the deliberate and prolonged constitutional process. In order to work up popular feeling they required a device that suggested immediate and direct action. A "referendum" was vaguely immediate and direct. It could be conjured with. Let us go to the people, said the wets, and find out what the people want.

We hear no more of that, now. Neither political party is concerning itself with a referendum. It is recognized that there is only one way under our form of government to change the constitution and that is the orderly way prescribed by the constitution itself.

But another illusion has taken the place of the referendum vagary. This is the illusion that the liquor question can be settled by planks in the platforms of the two political parties. That the pronouncements of the parties have psychological influence goes without saying. But Senator Borah exposed their legal indecisiveness on the senate floor when he repudiated the substitute for prohibition formulated by the republican convention, saying: "I do not think any self-respecting senator would permit a political convention to tell him how he should amend the constitution of the United States. . . . How I should vote belongs exclusively to me under my oath." From a fair reading of the republican plank it was unnecessary for the senator to make such a declaration, for the plank expressly declines to dictate how he or any other republican shall vote, nor does it even commend the substitute which it puts up as a part of the resubmission formula. But even so, his solemn statement of a legislator's responsibility to his conscience alone, in such a matter, will have the effect of clearing away the illusion that the planks adopted by the major parties have any finality or decisiveness in relation to the ultimate issue.

Even if the democratic convention now in session adopts a plank favoring repeal of the eighteenth amendment, it will not follow that democratic congressmen and senators will be bound by it. Mr. Smith, as the democratic candidate four years ago, repudiated the prohibition plank of his party. Besides, the several states have their own party platforms; and further, each candidate for the senate or congress will approach his own particular constituency with personal expressions of the course he intends to pursue on the liquor question, as on other questions. This is what representative government means. His constituency will determine whether it wants that particular candidate to represent it.

The point is that under our system, the eighteenth amendment must remain in the constitution until the people remove it. Party conventions cannot remove it. Congress cannot remove it. Upon the states themselves devolves the right and the responsibility of saying the decisive word.

Consider, therefore, the contest that is before us. It is a highly complicated one. Indeed, it is likely to be characterized by paradoxes. The issue today is not the same as that of yesterday. And it is destined to change its form, perhaps more than once again, as events unfold. The drys are put in a position where they will have to make adjustments for which they are not psychologically prepared. They cannot stand on doctrinaire prohibition save at the cost of losing prohibition. They will find themselves actually working at times with people who are opposed to prohibition. They will shrink from this. But they will find their justification if they will look forward far enough and be guided by the final issue.

We are now entering the campaign for the presidency. With the democratic position not yet determined as this is written, it is too early to say where the dry interest lies as between the two major parties. But both parties will surely be committed to a resubmission of the liquor question. On the bare question of resubmission there will be no choice between them. But there may be a choice on the basis of the formula which it is proposed to submit. In general, we believe that the drys are reconciled to the idea of taking the question to the people for a fresh mandate. But they accept the challenge of the wets only tentatively and conditionally. Their condition is that the issue shall be submitted in such a form as to elicit the most intelligent judgment of the electorate. The electorate must know what it is doing when it casts its vote. The formula of submission, then, is the crux of the issue in its present phase.

What is it that is to be submitted? Not the republican plank, or the democratic plank. Nothing short of a new amendment to the constitution is to be submitted. And who is to determine what the nature of that amendment shall be? Congress alone can determine it—and only by a two-thirds vote. Consider, then, the situation that will exist in congress. It will find itself divided into at least three groups: those who favor absolute repeal, those who

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favor repeal by substitution, and those who oppose resubmission either in principle or on the ground that the specific substitute proposed is unsatisfactory. There may be other groups, but there surely will be these three.

It is by no means certain that a compromise of these distinct points of view can be effected to bring about an agreement upon the text of a substitute amendment for the eighteenth amendment. But suppose that congress does submit an amendment. The contest will then go to the forty-eight states in a popular campaign for the election of delegates to the state conventions. If the proposed amendment provides for nothing but absolute repeal, offering no substitute, the drys will be in their weakest possible position. They will have to defend the status quo whose evils they condemn no less than do the wets. And over against the evils of the present which everybody sees, the drys will have to place the evils of the old order which it is impossible to make vivid to the new generation of voters. But if a concrete substitute is offered which the wets must defend and for which they assume responsibility, the contest will have reality as well as fairness. And if it results in the repeal of the eighteenth amendment by substituting for prohibition a new method of dealing with liquor, the loss to the nation's morale will be much less than in the event of naked repeal.

The problem which the drys face, therefore, is to see to it that if there is resubmission the voters shall be confronted with an alternative designed to conserve as many of the gains made under the eighteenth amendment as possible. To take this position in no way requires them to approve resubmission, or to help bring it about, or to favor the substitute which for resubmission purposes they may agree is the best possible, but in comparison with which they prefer the eighteenth amendment. There is no reason why a dry should help the wets at any point along the line. But if they see resubmission coming in spite of their opposition, it is a patriotic duty for them to seek to control the formula under which the people shall be confronted with the issue. Their alternative is either a third party or to hold aloof and let the wets control the formula of resubmission. And in their practical result these two courses lead to the same end.

A Voice from the Sidelines

EDITOR THE CHRISTIAN CENTURY:

SIR: May I respectfully divert your mind from the politicians, if only for a moment, in order to call your attention to a revolution among the pedagogues? I'm not referring to the drastic action of Yale in cleaning up the athletic situation, which is highly commendable, but to what looks like the twilight of the doctrine of specific training and a new dawn of cultural education.

Albert Jay Nock tells us that for thirty-five years we have succumbed to this "bargain counter education," and he recounts a recent interview with an Italian nobleman, whose scholarship is famous all over Europe. This distinguished and frequent visitor to our country asked naively why it was that most of our really educated men were about sixty years of age. Little did he know of our Ph. D. theses on "Commercial Cake-icing," on "Trends in Hosiery Advertising," and of those on "Style Cycles in Women's Undergarments." But, sir, the end is not yet. Out from that Mecca of spinster ladies aching for a degree, and from the shrine where ambitious males, seeking a union card, have spent their sabbatical substance, there comes the voice of Professor George Counts saying that "progressive education cannot place its trust in a child-centered school," and that "all education contains a large amount of imposition."

Now I appeal to you, sir, that this is little short of revolutionary doctrine! Perhaps the pilgrimages of this pedagogue to Russia may have influenced his judgment, but what with Lashley's latest physiological studies, and the studies of Orato on the transfer of training, we seem on our way back toward education for life no less than for getting a living.

The plain fact is, Mr. Editor, that the fear of indoctrination has taken the place of the fear of God. Anxious that our children should not have wrong convictions, we have allowed them to drift so that they are without any. People who never would go so far as to stand over a cabbage patch or a flower bed, and lyrically invoke nature to express herself without reservations; who could not be persuaded to conduct a referendum for babies whose passion is for safety-razor blades, have actually created a moral and spiritual vacuum in the interests of being objective.

Possibly we may have to guard against any mutual admiration society of sexagenarians. Maybe in "The Brave New World," which Aldous Huxley has cynically portrayed, there will be a danger in the Neo-Pavlovian type of conditioning which, through hypnopaedic methods, seeks to make the Gamma Minus mob amenable to the Alpha Plus intellectuals on the basis that sixty-two thousand four hundred repetitions make one truth. But we are self-conscious of the failure of this gum-chewing, cocktail drinking product of *e-duco*. A chauffeur mentality that can drive a high-powered car through the quick or the dead, and is so removed from superstition that it never believes in signs, must needs be furnished with something that approximates to *in-struo*. The pyramid of society has been balancing on its apex long enough. Maybe now it will resume its wonted position. Perchance, when one equal to Lord Bryce shall some day write again on "The American Commonwealth," the chapter on colleges and universities may not follow immediately after the chapter on Wall street. A concept-giving body of teachers is coming around the corner. Alleluia!

Yours from the sidelines,

QUINTUS QUIZ.

Moralists and Politics

By Reinhold Niebuhr

THE political discussion and controversy which the depression has prompted and the numerous pronouncements on politics made by moralists, lay and clerical, secular and religious, in the past months even before the political campaign is well under way, give overwhelming proof of the unrealistic approach of moralists to political problems. The metropolitan press has been filled for the last few weeks with commencement day addresses made by college presidents and other savants who tried to justify the wisdom of the honorary degrees, just conferred upon them, by sage advice to the younger generation. The sentimentality and futility of most of these remarks fills the heart with dismay. The tenor of most of them was to the effect that the world was in a very evil plight, that greed and stupidity had brought it to its present pass, that the hope of the future lay in the younger generation whose college education guaranteed, or promised, at least, a more enlightened social attitude than that of their fathers, and whose youth would offer the dynamic necessary to build a new world order. Yet most of these same college graduates had voted only two weeks previously, in those inane elections which most senior classes conduct, that Mussolini was their favorite world figure and that Hoover was entitled to reelection.

Religious Idealism

The clerical words of wisdom have a slightly different note. The emphasis, in diagnosing the world's ills, is placed upon greed and "materialism" rather than stupidity, and the young men and women are advised that only a return to the religion of Jesus will solve our generation's problems. In so far as genuine religious idealism and real social intelligence are absolute prerequisites of a social politic adequate to the needs of our day, all this advice is sound enough. It fails not in what is said but in what remains unsaid. Hardly anywhere, from either academic or ecclesiastical political moralist does one hear a word about the limits of morality in politics. The impression is imparted that it is possible to secure sufficient social intelligence and religious dynamic to change a social order without any further difficulty. If only more people would attend church or go to college, the rich who now have too much of the world's goods would divest themselves of their privileges and create justice within and between the nations. This easy solution for the world's ills is offered in spite of the fact that the whole history of the human race is a testimony to its error. It is not one bit advanced over the romantic hopes of the eighteenth century which expected the kingdom of God just as soon as the printed word became ubiquitous and universal suffrage general.

There is no political realism in all this moralism. It does not deal with the fact that human groups, classes, nations and races are selfish, whatever may be the moral idealism of individual members within the groups; that this selfishness has something of the order of nature in it, predatory man expressing himself in his collective capacity long after he has been tamed in his individual capacity; that the selfishness of human groups is not only "natural" but in a sense diabolical, since human ingenuity arms the primitive lusts of collective man and sharpens the teeth of the human beast of prey; that every human group which benefits from a present order of society will use every ingenuity and artifice to maintain its privileges and to sanctify them in the name of public order; that political life is, in short, a thinly veiled barbarism.

Thinly Veiled Barbarism

Overt violence is not necessary to reveal that fact. The unwillingness of rich tax payers to pay enough taxes to keep the unemployed from starving is a proof of it. The stupidity of America and the pitiful combination of fear and hatred in France which is slowly strangling Germany under the reparations load and creating thereby the chaos and hatred which it fears, is proof of it. The willingness of barons of industry to use machine guns against striking workers, rather than permit their organization, is proof of it. The tendency of all efforts at interracial cooperation to accomplish little more than spin a thin veil of moral idealism under which the white man does not really hide his determination to maintain the Negro in a subordinate position in our civilization, is further proof of it. The fact that all projected solutions of our social problem emanating from the enlightened members of the privileged group, whether Gerard Swope, Owen Young, Howard Coffin or any other, betray the philosophy of fascism only thinly disguised, offering to meet the threat of social disorder not by social reorganization but by a more enlightened and more vigorous affirmation of the present social order, is additional proof of it.

Coercion and Persuasion

What the moralists, intellectual and religious, fail to understand, though it is written on every page of past and contemporary history, is that politics is an area in which the rational and the brutal, the moral and the predatory, the human and the subhuman are compounded in perplexing and infinite variety. That combination is present, in a measure, in all human activity. But it is particularly apparent in man's collective activity. Even the religious group is inherently imperialistic and merges its life with other groups only under the threat of a common foe, secularism, Catholicism or what not.

Political strategy, therefore, always involves a

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combination of coercive and persuasive factors. Sentimental moralism which underestimates the necessity of coercion, and cynical realism which is oblivious to the possibilities of moral suasion are equally dangerous to the welfare of mankind. The former spends its energies in vain efforts to achieve a purely voluntary reorganization of society; the latter resorts to violent conflict and makes confusion worse confounded. The welfare of society demands that enough social intelligence and moral idealism be created to prevent social antagonism from issuing in pure conflict and that enough social pressure be applied to force reluctant beneficiaries of social privilege to yield their privileges before injustice prompts to vehemence and violence.

Practically, this means that the Negro will never win his full rights in society merely by trusting the fairness and sense of justice of the white man. Whatever increase in the sense of justice can be achieved will mitigate the struggle between the white man and the Negro, but it will not abolish it. Neither will the Negro gain justice merely by turning to violence to gain his rights. To do so means that he will accentuate the vices of the white man. If he is well advised he will use such forms of economic and political pressure as will be least likely to destroy the moral forces, never completely absent even in inter-group relations, but which will nevertheless exert coercion upon the white man's life. It means, to choose another illustration, that labor will never come to its full economic rights by trusting the intelligence and sense of justice of employers. They are circumscribed in their standards of justice by the prejudices of their class and the economic interests which bind them. If any of them should achieve a sense of justice which transcends these prejudices and interests —always a possibility—it will be just so much gain, but it will not abolish the fact of a class struggle.

How Dominant Groups Dominate

The laborer must develop both economic and political power to meet the combination of political and economic power which confronts him. His economic power consists in his capacity to interfere with the economic process controlled by the dominant economic group. His political power consists in the possibility of influencing or determining the policy of the political state, which always yields to group pressure though it affects to regard itself as the total society, impartially adjudicating conflicting group interests. The group which is able to wield the most economic and political power really determines its policies. If democracy were really pure, it alone could guarantee the resolution of all social conflict to non-violent social tension in which a progressively higher and higher degree of justice would be assured by the increased ability of the underprivileged to use the weight of their numbers in the state in the interest of distributing the privileges of society more evenly.

Unfortunately the dominant groups which control not only the state apparatus but the whole system of propaganda and education, are able to frustrate a good deal of the potential political power of the disinherited by prejudicing the judgment of all but the politically most sophisticated. That is why proletarian groups tend to lose confidence in democratic institutions and to put their trust in violence. Their counsels will prevail, unless enough social intelligence can be created, not to prompt a voluntary equalization of privilege (which is a counsel of perfection) but to allow a measure of fairness in the state's adjudication of social controversy.

Social Pressure Necessary

If this analysis is correct it means that pure pacifism is an impossible goal for political life, if by pure pacifism we mean the use of nothing but moral suasion to resist injustice. Gandhi, who began his political efforts in India with the ideal of using nothing but soul-force against British imperialism, ended by initiating a vast strategy of non-violent coercion. Sentimental pacifists still hail him as an apostle of pure love while pacifist perfectionists berate him for having abandoned his moral ideals. What he did was as inevitable as the tide when religious idealism really comes to grips with the political problem. He eschewed violence and disavowed hatred and reduced the social struggle to proportions in which the moral factor in inter-group relations could have the largest possible sway without trusting it to soften imperialistic minds and hearts alone. Nothing less realistic than Gandhi's policy can ever hope to be politically effective. All the fair-minded Britishers—and they are rather more numerous than in nations less consciously but not less really imperialistic—cannot overcome the force of self-interest and stupidity which determines the policy of every nation. The best they can do is to mitigate the severity of the struggle between India and England.

Religious idealists find it extremely difficult to accept the conclusions which any realistic analysis of political life forces upon the unbiased student. The Christian religion has an ideal of self-sacrifice which demands that men shall sacrifice themselves for others, thus obviating the necessity of conflict. This is really the ultimate moral ideal. Anything less than loving self-sacrifice is not really justice. Justice without love is merely the balance of power. But this ideal, too logical and inevitable to be disavowed, is achieved only rarely in individual life and is not achieved in group life at all. No nation, race or class sacrifices itself. Human groups make a virtue of the assertion of self-interest and will probably do so until the end of history. The best that can be expected of human groups is a wise rather than stupid self-interest.

Since most human groups have not yet achieved this minimum ideal and the world is in danger of sinking into chaos because every modern nation is pursuing the interest of the moment in defiance of a more ultimate common interest with its foe and

neighbor, the energies of intellectual and religious idealism must be bent to the purpose of achieving a sufficient measure of social idealism and intelligence to guarantee a minimum justice and fairness. Social pressure of various types will have to do the rest. The issue in our day is not between voluntary and coerced justice but between coerced justice and chaos.

Moralists find this lesson in politics an extremely unpalatable one and it is not entirely to their discredit that this is so. A high morality demands trust in human nature and a realistic political strategy presupposes a measure of cynicism. To maintain confidence in human nature and yet deal realistically with human evil is a task which requires a rather impossible combination of realism and idealism. If it is not achieved, sentimentalists and cynics will continue to guide our generation to disaster.

Practically every pronouncement on political issues by church bodies and by academic liberals and radicals is futile because it lacks political implementation for the social goals projected. It is declared that we need a better distribution of wealth, that we need social planning rather than anarchic individualism, but it is always assumed that these laudable social goals will be achieved with the cultivation of a little more social intelligence and idealism. If the religious and intellectual moralists and social idealists had the slightest idea of the kind of political and social conflict which would have to be waged before their ideals can be realized, their pronouncements would never be uttered. They want a more ideal social order, but the comforts of middle class life and the illusions of detached intellectuals prevent them from realizing with what stubborn inertia the old order hangs on and with what poignant pangs of birth the new order comes into being.

Pistols and Politics in Japan

By Harold Fey

A FEW WEEKS ago Baron Dan, the J. P. Morgan of Japan, was shot. He was a member of the financial group which was trying to cut short the ruinous Shanghai episode. A brief time earlier Mr. Inouye, Japan's Andrew W. Mellon, was shot. He was leading the opposition party in an election fight whose main issue was to curb the militarists. Earlier still the Charles Evans Hughes of Japan, Premier Hamaguchi, was shot. He had brought public opinion powerfully to bear in forcing the big navy advocates to accept the London naval treaty. Most recently Premier Inukai, the Japanese Henry L. Stimson, has been assassinated. Imagine the state of the public mind in America if gangsters had successively taken the lives of our secretary of state, our ex-secretary of the treasury, our outstanding financier, and our succeeding secretary of state within a year! Is it any wonder that a leading Japanese daily newspaper brands the political murders of the last few months in that unhappy nation as "government by assassination"?

Strong-arm methods, the favorite instrument of fascism, have thus become a menace to constitutional government in another of the important countries of the world. During the past ten years this influence has been growing in Japan. About a decade ago the richest man in the island empire was murdered. Before the assassin could be seized, he dramatically committed "hara-kiri" (literally, belly-cutting). By this act, which is regarded as a sort of self-martyrdom, he became a popular hero. The criminal's funeral was therefore far larger than that of the financier. Immediately more than two hundred of Japan's men of wealth applied to the police for special protection, lest other gangsters also covet large funerals.

Soon after the death of the poor rich man, Premier Hara, the head of the government, was killed in the Tokyo railway station. The clerk who killed him was a member of the groups of patriotic gunmen which had often been used by Hara for subterranean maneuvers and sometimes as a personal bodyguard. The clerk, who was in a position to know, thought that politics were rotten in Japan, so he knifed the premier as a protest, then calmly permitted himself to be taken into custody. He was detained for a while, eventually tried for his crime, and today is a free man and a popular hero.

China Ronin

The death of Premier Hara, who was the first commoner to attain to the helm of the ship of state in Japan, called attention to the rise of a type of gangster called "soshi." These professional bullies have long been a feature of Japanese life, but have become particularly powerful since Japan became a modern industrial nation. They are employed by political candidates and parties, capitalistic cliques, and others who engage in operations too delicate to be legal. They invented "muscling in" when Chicago was still a marsh. By terrorizing their enemies and blackmailing their friends, the soshi have become an influence to be reckoned with in industrial Japan. During the last few years they have been used to intimidate the rising labor movement, to serve as pawns in petty politics, and to protect smugglers of morphine to China.

Supplementing the activity of the soshi is another underworld group known as the "China ronin." They get their name from a class of free lance fighters who were the heroes of Japanese feudalism. The ronin of story-book tradition were roving, master-

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less men, "careless of mortality and desperately mortal." The modern China ronin have lost the romantic character of their predecessors. To the outsider, at least, they are simply gangs of tattered desperados who specialize in creating trouble where it is needed in Japan's "continental empire." With a seemingly intuitive sense of where trouble is about to occur, they constitute an unofficial foreign legion whose services have been of immense benefit to the imperialist in recent months.

In early September, 1931, a prominent Japanese visited Mukden. When he returned to Tokyo he gave a public address in which he warned that trouble was brewing in Manchuria. "Everywhere I went I saw China ronin," he said. On September 18 his prediction came true. During the ensuing conflict, the China ronin have created "incidents" as they were needed. The riots in Tientsin in early November in which more than a score of people were killed were undoubtedly due to the activities of these agents provocateur. The mob of Chinese hoodlums which controlled this city of almost a million people during the entire day of November 9 came out of the Japanese concession and were armed with Japanese guns, according to the impartial English-language paper, the Peiping Leader. Before this the ronin had participated in the fisheries disputes between Chinese and Japanese in Shantung, and between Russians and Japanese in the waters of eastern Siberia. During the last few months they have been active in the fighting around Shanghai, and have probably had a share in the events which have lead the Japanese army in north Manchuria constantly nearer to the Siberian border in quest of "bandits."

Professional Patriots

The third and by far the most important of the extra-legal political factors in Japan is that formed by the patriotic secret societies. The Nichi Nichi, a nationally influential newspaper, said not long ago: "Countless patriotic societies exist in Japan, deriving their subsistence from blackmail. They are allowed to flourish openly because both parties use them. Every thinking Japanese condemns them but none dares to attack them for fear of the consequences."

It was the long fight for ratification of the London naval treaty which brought these secret societies into prominence. Premier Hamaguchi, head of the minseito party, was determined that Japan should take her place alongside other nations for the reduction of armaments, and ordered that the Japanese representatives at London sign the treaty. So bitter was the struggle in the diet over ratification of this action that Baron Wakatsuki and Admiral Takarabi, the representatives at London, vacationed in foreign lands until the debate was over for fear of assassination. In spite of everything that the patriotic societies could do, the government secured the ratification of the treaty because it was able to enlist overwhelming popular support, and when Baron Wakatsuki at length ventured to return, ten thousand cheering people greeted him at the Yokahama docks. But the victory was not to be without its heavy cost.

On October 27, 1930, the ratifications of the treaty were deposited with the British foreign office, and the occasion was celebrated by having the heads of the United States, British, and Japanese governments address the world over a planet-wide radio hook-up. Premier Hamaguchi's words, which were to be his valedictory, are significant of the ideas against which the recent political assassinations are a protest. He said: "One cannot but feel that the moment is favorable for a wide extension of the policy of disarmament embodied in this treaty. Now that the pact of Paris initiated by M. Briand and Mr. Kellogg has definitely outlawed war, it is clear that any breach of that solemn engagement must rally the whole world against the aggressor."

Assassinating a Premier

"The treaty of London has opened a new chapter in the history of human civilization," he continued. "We have once for all escaped from what I may call the pioneer stage, in which every nation's hand is actually or potentially against every other. We have entered on the sane and friendly settlement stage, in which every one is united to suppress intrusions by any one in another's sphere. A momentous step forward on the road of international peace and friendship has now been taken. Let it be a prelude to still greater triumphs for that lofty cause."

Unfortunately, the treaty was a prelude to a reversion into that pioneer stage from which the premier believed Japan had escaped. Two weeks after making this speech he was shot by a member of Aikokusha, a patriotic secret order. His assailant has not yet, a year and a half later, been brought to trial. In spite of this fact, however, the thrilling story of the fight made for the London treaty should not be forgotten, nor the fact that that battle was won by courageous men because the common people of Japan supported them.

One of the best known of the patriotic societies is the Black Dragon society, a secret association of Japanese military officers. It is said to have been so named because its members formulated their policy on a study of the Black Dragon province (Heilungchiang) in Manchuria. On the outbreak of the world war this society presented to the Japanese government a remarkable document which is said to have been the foundation for the infamous twenty-one demands. It recommended (1) taking advantage of China's weakness and the world's preoccupation to establish Japanese influence in strategic areas on the continent; (2) inciting revolution against the Chinese republic; (3) setting up a monarchy in China; and (4) forming a defensive alliance with the government so set up. "Now is the most opportune

moment for Japan quickly to solve the Chinese question," it read. "We should by all means decide and act at once."

Of all the subterranean groups in Japan, the military secret societies are the most sinister. The recent murders of Inouye, Dan, and Inukai were all done either by military officers or by men influenced by them. To the military is traceable the menace to constitutional government which hangs over Japan today. Two weeks before the national elections of February 20, predictions were freely made in Tokyo that the minseito or opposition party would win. Bets were laid at three to two on this basis. When the head of the minseito, ex-finance minister Inouye, was shot, the campaign collapsed and the party captured only 148 seats, in contrast to the 273 won only a year before. Inouye's young assassin carried a Japanese navy pistol.

Then Baron Dan, head of the powerful Mitsui financial empire, was shot, and his murderer also used a navy revolver. The police, spurred to unwonted activity by the death of this millionaire, learned that the pistols used by both murderers had been given them by Commander Fujii of the naval air service. Commander Fujii saved himself and perhaps many others embarrassment by permitting himself to be killed at Shanghai on February 5, when his plane was shot down as he was bombing Chapei. Although many obstacles were placed in the way of the investigators, evidence of a widespread plot was uncovered. Such men as Prince Tokugawa, president of the house of peers, Prince Saionji, last survivor of the elder statesmen, and Baron Shidehara, ex-foreign minister, were marked for death. Their sins were that they are all internationalists and constitutionalists.

Watching the Young Officers

With this evidence in hand Girchi Matsumura, in the house of peers, openly accused one of the "nation's bulwarks" of backing the assassins. "That may mean either the army or the navy reservists," answered General Araki, minister of war. "I deplore this tendency, even if it has an ennobling core of patriotism, and I shall cause watch to be kept over young officers in the future." But it was young officers in uniform who shot their way into the presence of aged Premier Inukai and killed him in cold blood.

This series of assassinations may possibly mark the collapse of constitutional government in Japan. The underlying factors are therefore of tremendous significance to America. They can only be tabulated here:

1. These assassinations have their origin in the instinctive distrust which the military mind everywhere has for what our own army chief of staff has called "the febrile record of constitutional and dynastic theories." The military group in Japan have held a veto power in the cabinet, and have used their position to gain a constantly increasing budget for military expenditures. Their distrust of democracy has been an important factor in the failure of constitutional government to live up to the hopes the Japanese people had for it.

2. The assassins take as their excuse the corruption in government of which both major parties are guilty. Twelve thousand persons were arrested for violation of the election laws at the time of the general elections two years ago. High public officials have been convicted of graft while serving as members of the imperial diet, as governor-general of Korea, and in similar exalted positions. Public confidence in constitutional processes has thus been undermined.

3. The root of this corruption in government lies principally in the fact that the two major political parties are both controlled by capitalistic groups. The seiyukai party is dominated by the Mitsui interests. When the seiyukai came into power last December their prompt overturn of the gold standard is said to have made a cool hundred millions of profit for the Mitsui Gomei Kaisha. The minseito party is dominated by a rival group, known as the Mitsubishi interests. The Mitsubishi group is involved in foreign trade and so have found it to their advantage to favor a policy of economic rather than military expansion. The fact that both parties are under the control of predatory capitalism has weakened public morale. "It doesn't make much difference which party gets our vote," Japanese electors are saying. "They are alike and neither party represents the people."

4. Japanese big business, unable to continue its plundering in the face of the wrath of determined patriots, will probably be driven to accept some form of military fascism. Thus its greed has been self-defeating.

5. The coming of fascism in such a way does not prove that the democratic principle is unworkable in modern government. It proves only that political democracy is impossible when linked with military and financial autocracy.

6. Fascism, which the noted Italian historian Ferrero has called "an obscure infantile disorder" of democracy, merely postpones the problems of self-government. The Japanese people must yet face and solve the enormous difficulties which lie between them and their destiny as the leaders of the free and self-governing peoples of the far east.

In the Judgment Hall

WHAT is the crime? Not what the Accused has done,
But condemnation of His life's offence.
The judge pleads weakly, "I am innocent."
The accusers fiercely claim "The guilt be ours!"
The silent Prisoner's face is judge of all.

T. L. PAINE.

BOOKS

His First Interpreters

THE RE-INTERPRETATION OF JESUS IN THE NEW TESTAMENT. *By Carl Everett Purinton. Charles Scribner's Sons,* $1.75.

SO MANY have taken in hand the task of giving us their own interpretations of Jesus, often highly subjective treatments, with only a polite bow to the New Testament records. Professor Purinton in the present volume supplies a much needed corrective by tracing the manner in which Jesus was first interpreted and re-interpreted by the New Testament writers themselves.

Here we have a clear and simple answer to the question frequently asked by young people and adults: What can we know of the figure of Jesus as portrayed in the various strands which make up our New Testament? Fully at home in the critical, historical and religious understandings necessary for answering this question, the author has recorded his results in brief and lively chapters, true to the best scholarly insight but unencumbered by pedantic paraphernalia.

While it is made clear that the book is an introduction to the person of Jesus rather than an introduction to the literature of the New Testament, it is deemed necessary to devote Part I to "The Sources," bringing out the characteristic points of approach in Paul and the three synoptists. Part II, "The Historical Life of Jesus," is based on the synoptic gospels, stressing both the similarities and differences in their several presentations. This section more nearly approaches other studies of the life of Jesus. The writer necessarily gives something of his own interpretation of Jesus, but keeps close to the records and to the major questions in the mind of the modern student of Jesus.

The contributions of the later New Testament books—Acts, Revelaions, Hebrews, the letters of John, the Fourth Gospel—make up the chapters of Part III. This section of the book is extremely well done.

Dr. Purinton confesses that the title of the book may have a double meaning: "First, Jesus, as the New Testament interprets him, and secondly, an interpretation by the author of the meaning of Jesus in the life of today." In this reviewer's opinion it was a mistake to include the second of these aims, for it finds scant fulfilment in the book. In the appendix there are suggestions for study intended to facilitate the use of the book as a text for church and college Bible classes. The volume will undoubtedly fill such a need, but deserves also a wide circulation as a book to be read by all those who wish a more intelligent basis for their faith in the Master, and for their attempt to share his gift of life and love.

A. BRUCE CURRY.

What Can Russia Teach Us?

SEEING OURSELVES THROUGH RUSSIA. *Edited by Henry T. Hodgkin. Ray Long and Richard R. Smith,* $1.25.

AS A TEXT for a discussion group on Russia, this little book, prepared by a student seminar at Pendle Hill under the leadership of Henry Hodgkin, is worthy of consideration. Its value for such a purpose lies in the fact that it is the product of group thinking, where the topics were treated with utmost frankness. Throughout the chapters questions are raised which will stimulate active discussion among any circle of intelligent Americans who are interested in the great Russian experiment.

The chapters deal with such vital topics as: Is Equality Possible? Have We a Right to Own? Why Do Men Work? Dare We Be Free? Should We Punish? Is the Family Doomed? Is Religion Played Out? The book closes with an attempt at discovering what values for America may possibly exist in Russia's new way of life. References and a well prepared bibliography are included.

The book lacks the interest and conviction which first-hand information brings to the reader, for the authors have never been in Russia, so far as one is able to discover, though many quotations are used from those who have been there. Church study groups and raeders who wish a brief and well-edited description of what the Russian experiment is all about will find this book worth reading. Throughout the book special significance is given to the teachings of Jesus and the relation of those principles to the problems involved in this study. The reason for this is not because Jesus' word is given as a final authority on any question, but because of the fact that we inherit a Christian tradition and live in a country that is usually called Christian, and, therefore, in any study of fundamental issues we should at least know what Jesus had to say about them, and perhaps consider how far we are truly Christian. Russia does present a challenge along many lines to those who call themselves followers of one "who for our sakes became poor that we through his poverty might become rich."

S. RALPH HARLOW.

The Democrats Speak Out

DEMOCRACY AT THE CROSSROADS. *Edited by Ellis Meredith. Brewer, Warren & Putnam,* $2.50.

THINK of sitting down around a table with the sages and leaders of American democratic thought and discussing informally all the vexing problems of the day. Picture about this round table such men as Newton D. Baker, Huston Thompson, Senator Thomas Walsh and George Knapp. Then on the other side of the table see Senator E. P. Costigan, John W. Davis, Claude Bowers and Carl Vrooman. Quite a distinguished company and one worth spending time with. Each tells what is wrong, what to do in this crisis, how to bring America back to prosperiy and happiness and wellbeing. Each gives a diagnosis and prescribes treatment.

This symposium of modern political leaders is all bound up in one volume, in a series of brief, pithy articles and all arranged and edited by that clever Washington woman journalist, Ellis Meredith. Miss Meredith did democracy and the country a real service when she compiled and brought out this volume. The republicans had better take a tip from her work and issue a volume of their own "best minds," for here is democracy in quintessence, all set out by master minds. In addition to the celebrities above mentioned, there are contributions by Congressman W. A. Ayres, by H. Parker Willis, Brand Whitlock, John H. Latané, and Senator Robert F. Wagner.

It is difficult to pick or choose from so varied and rich a political and literary feast, for each writes from his own viewpoint, and brings out of his own experience in public life those particular ideas that can best be expressed by him, and the whole forms a democratic banquet on the Olympian order. Nothing dry and formal about these contributions,

rather they are brilliant, decidedly well written and impressive. They all breathe the spirit of democracy and over them all presides the shade of the great Woodrow Wilson.

If one must select, the writer will advise his readers to turn to three particular contributions—those of Baker, Huston Thompson, and Senator Costigan.

Baker's theme is "Democracy Goes to War," and it is done in the best Baker style, and that means magnificently. The great war secretary takes the whole problem of a democracy engaging in war, turns it over and deals with it in a single piece of critical historical writing, as clearly as if he never had a decisive part in it, and with the scales of a philosopher and the pen of a Macaulay.

Baker's style is as superb as his handling of facts is impressive. Here it is, all compressed into a single paragraph:

"To those who believe that the human race is merely buffeted about by a blind fate, these things mean much or little as chance shall determine, but to those who believe that this is a world of moral order, and who have seen the great American democracy go to war in such a spirit, there is a demonstration in these beginnings of the final verity of great moral ideas and a forecast of their ultimate triumph. To such as these, it is not too much to hope that the American democracy at war was really the American democracy making peace, and that the spirit of this great people, as expressed by its great leader, will turn out to be the baptism which a weary world awaited. America still has a great part to play in all these matters—both her history and her power point her path. What she did in the war, and the unselfishness of purpose with which she did it, mark new heights of democratic achievement."

Huston Thompson turns to his great political captain, Wilson (the man who brought him into public life and whose mantle he shares with a few others), and calls his article "The Road Away from Revolution."

The Washington statesman is best known for his work on the trade commission and out of this enlightening experience Thompson deals with the whole problem of restraint of trade, the control of big business, and the problem of restoring democracy and abolishing privilege in the country. And he does it superbly. Here is no mere theorist, for Thompson can take the crass materials of plain facts, interpret them and relate them and out of it all draw fundamental conclusions. Here is a sample of his thinking and writing:

"The greatest problem of all in keeping us on the road away from revolution is in the education of the many. One of the most distressing things about our educational system is that, while in our colleges many students seem to take political courses, they do not take the courses to heart. We have three million students in our high schools, and over a million in our colleges, and are turning out an army of graduates every year. They have been taught to believe that the profession of politics is disgraceful. They have been told that business has greater rewards and that there is no romance in this thing called statesmanship. As a result we lack an intelligent quota in our population that can lead and give support to a move against the great problem of monopoly and for the freedom of the individual. Until we begin in our high schools to explain the machinations of those who are over-acquisitive, and the disastrous effect that their actions have upon the public; until we explain to our students how monopoly is built up, how it controls government and burdens the ultimate consumer, how economic concentration not only closes the door of opportunity to them but is death to their ambitions, we will not build up a morale in this country which will support and make successful a program, administrative or legislative, no matter how wise or good it may be."

Senator Costigan discusses "Public Ownership of Government," and one instinctively goes back to that famous phrase of Beveridge's, "invisible government," that he coined in the Roosevelt fight of 1912 when Costigan and Beveridge followed the flag of the great Roosevelt into the progressive party—a movement that did more to break the power of privilege and bosses than any other independent movement of modern American life.

Costigan has a style like Baker (or Baker like Costigan, as one may choose) and the two have much in common. In fact, if we were to make one single prediction about the future of famous men in the public eye in Washington it would be to "watch Costigan."

The Colorado senator touches all public questions with a sureness, a comprehensiveness and a forcefulness that mark him as one of the ablest men in American public life. Witness this, as just one example:

"There are many business men whose public spirit inspires our warmest admiration, but business of the blindly selfish brand has been so dominant in the United States since President Wilson laid down his official burdens that the summits of humor and irony are scaled by those who suggest that our profit-obsessed magnates must for a first time henceforth represent 'the main governing force' in America, and should personally be occupants of our more important public offices. Doubtless open control is superior to camouflage, but what have we known for the most part except that form of government for a decade, and, save for much of the Wilson administration, long before that? . . . What I have endeavored to say, and on the whole have inadequately expressed, is that, sidetracked by the consuming selfishness of modern industrialism, America has been ceasing to be the land of opportunity it is our duty to preserve. The burden rests on our self-governing people to emancipate America's soul, restore her fundamental mission, and fire the world once more with her original and enduring vision of nation-wide and worldwide equality, justice and friendliness. This can, must and will be done. America's salvation, however, rests on sleeplessly-maintained public ownership of our government."

Every great problem that confronts America is here dealt with in true democratic fashion, and yet, one major problem is untouched—prohibition.

Aside from the fact that prohibition should never be treated as a partisan question, let us call attention again to the value of this remarkable book, and urge the republicans to hurry up and get out one on their side of the contest, and do it soon.

WAYNE C. WILLIAMS.

Below the Rio Grande

THE COMING OF SOUTH AMERICA. *By Henry Kittredge Norton. The John Day Company,* $3.50.

LATIN AMERICA is a clumsy and indiscriminate term, says Mr. Norton, under which Nordic ignorance lumps together peoples and things which are radically different. South America is frankly a geographical term with no connotations of homogeneity, any more than Asia or Africa, and if we want to speak of the South American countries, well and good. But to generalize glibly about "Latin-Americans," who differ one from another as much as Arabs from Koreans or Moroccans from Boers, is to invite confusion. The South American republics must be considered separately. On the basis of wide travel and much study, the author pre-

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sents the most important facts about the economic, cultural and political conditions in the several countries below the isthmus. Though his material is substantial, his touch is light and his style agreeable. In dealing with the anti-North American sentiments of the intellectuals and the matter of North American investments and exploitation in the southern republics, I think his touch is a trifle too light, and the rather jaunty waving aside of criticism with graceful and somewhat facetious phrases still leaves a good deal to be said on the subject. But the international bankers and the foreign investors were badly in need of a friend, and it is well enough that they have found one so well informed and so genial in his presentation of their side of the question.

AMERICAN FOREIGN POLICY IN MEXICAN RELATIONS. *By James Morton Callahan. The Macmillan Company*, $4.00.

As a professor at West Virginia university and formerly at Johns Hopkins, Mr. Callahan has studied extensively and intensively the history of American diplomacy, especially in relation to those countries which Mr. Norton forbids us to group together as Latin-American. In this solid volume of more than 600 pages he traces in detail the story of our relations with Mexico. So ample are the details that the book lacks something of readability as a whole, but the student who wishes to investigate any particular period and who is therefore concerned to know just what Secretary This wrote on Jan. 18 and what Señor That replied on Feb. 12, will find it indispensable, for no such exact picture of the whole course of our relations with Mexico has been presented before. Only occasionally and, as it were, inadvertently does the author permit any personal judgment to creep into his pages. One gathers, however, that he thinks rather better of the American contention at the time of the Mexican war than most critics of American policy; that he rates Ambassador Henry Lane Wilson and Mr. Bryan rather low as diplomats; and that Carranza does not command much admiration. The story is brought down to March, 1931. I hope that the admission of a certain dullness in the narrative in its entirety will not repel any serious student. After all, it is only by a scrutiny of the details of diplomatic correspondence that one can get at the facts upon which sound opinions are based, and Mr. Callahan is more concerned to present the facts without prejudice to either party than to transmit to the reader ready made judgments upon the merits of the several controversies which have arisen between the neighboring republics.

BANANA GOLD. *By Carlton Beals. J. B. Lippincott Company*, $3.00.

Mr. Beals occupies a unique place among writers on Mexico and the lands to the immediate south of it. No writer of repute has a more intimate and personal knowledge of the facts. He lives there, and he has knocked about on foot and on horseback and has seen and experienced much. What he writes is almost entirely the fruit of his own observations. This volume, dealing chiefly with Guatemala and Nicaragua, is a narrative of journeys which must have been made some years ago. No dates are given, but when he tells of his adventure in search of Sandino when the marines were after him, and when he speaks of Mr. Geissler as American minister to Guatemala, and when he mentions an accident which caused him some inconvenience for several years, it requires no expert in higher criticism to date the events a few years back. But that is unimportant. Besides telling of some things which have changed somewhat in the interval, he describes with vividness and gusto those conditions which never change in Central America. A harsh critic might say that the book is more about Carlton Beals and his travels than about the countries that he traveled through. Such a criticism would be understandable, but not wholly just. True, the author makes no special effort to conceal his own skill and fortitude as a traveler, but through his narrative shines the genuine and authentic spirit of the regions through which he journeyed.

LITTLE MEXICO. *By William Spratling. Jonathan Cape and Harrison Smith*, $3.50.

I wish everyone who loves Mexico, or who has any curiosity about it, or who ever read any book about the problems and the politics of Mexico, would read this book of Bill Spratling's. It has nothing to do with the problems of politics, and there is not a character in it who rates even the barest mention in the Mexican Who's Who. Spratling, artist and writer, lives in Taxco, a village a hundred miles southwest of Mexico City and on the edge of the big drop from the central plateau to the tierra caliente. A good deal of the book is about Taxco and the people who live there, and the rest of it is about still more remote and unvisited spots, but all of it is essentially about that stratum of Mexican life, chiefly Indian, which lies beneath the surface of ordinary observation and, like the submerged five-sixths of an iceberg, sustains the visible part. It is "little Mexico" because it consists of little and unimportant people—like Don Pancho who paints retablos for the village churches, and Tato Luis who rings the bells, and the lovely and really virtuous girl who has three children recorded in the "big book" and one in the little book, and the Indians who live down along the Rio Bolsa, and scores of others. For the student of Mexico to interview political leaders and get acquainted with the intelligentsia in the capital is well enough, of course, but not to know typical samples of the great unchanged and unchanging masses who live in the villages and constitute the bulk of the population and keep alive the traditions of their pre-conquest ancestors, is not to know Mexico.

W. E. GARRISON.

Books in Brief

THE WORLD'S ECONOMIC CRISIS AND THE WAY OF ESCAPE. *By Sir Arthur Salter and others. The Century Co.*, $1.75.

The six eminent British economists who collaborated in giving these lectures on the Halley Stewart foundation have no panacea to offer for the world's present disease, but they give an intelligent discussion of the trouble and some of the proposed ways out of it. The guideposts which they set up do not all point in the same direction. Mr. Keynes, for example, favors a tariff; Sir William H. Beveridge opposes it. One cogent suggestion from which there is no dissent is that, since this is essentially a money crisis, it cannot be dissolved and recurring crises cannot be avoided until money is stabilized and made neutral to production. Sir William Beveridge's program, which he admits could be made effective only by a universal dictator who was also a miracle-worker, includes: the cancellation of war debts and reparations, the abolition of tariffs, insurance against unemployment, and such a reorganization of work on either a capitalistic or a socialistic basis that every man would be assured work at a living wage. But this last looks like the statement of a goal rather than the way to one.

THE HISTORICAL GEOGRAPHY OF THE HOLY LAND. *By George Adam Smith. Twenty-fifth edition, revised. Ray Long and Richard R. Smith*, $6.00.

First published nearly forty years ago, this has been the

standard work in its field ever since. This latest revision incorporates the results of the vast amount of research which has been done since the date of the original publication. The history to which it refers is not all ancient. Allenby and his officers used the book in their campaign, and this edition includes that campaign in the history of Palestine. The author expresses the hope that it may be of value to those who are interested in contemporary Palestinian problems.

CORRESPONDENCE

The Disinterested Party

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just completed the reading of your second editorial on a "Disinterested Political Party" and wish to say that just about a year ago a group of us here in Los Angeles organized just such an organization, which we call, "The American Peace Party," which is in fact a "party without candidates," and of which I was elected chairman.

Believing that peace with justice is the goal of all organized society, and that all social, political and economic policies contribute directly toward peace or against peace, our program and platform is as broad as society itself.

I am writing you herewith to offer you and the "Disinterested Party" our full cooperation, including the name itself in case it serves your purposes, and also to serve in any possible capacity as your representatives in California and the west coast.

During the past year I have been acting as the executive secretary of the League for independent political action—Los Angeles branch—of which Professor John Dewey is the national chairman, but I am convinced that your program contains the far greater and better political strategy for the progressive movement during the next few years.

Los Angeles, Calif. LOWELL H. COATE,
Secretary, League for Independent Political Action.

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read with great satisfaction your editorial in your issue of May 25, on the subject, "A Political Party Without Candidates." Let me say in the outset that I am with you on the idea, regardless of what you decide to call it, but I am not quite able to follow you in calling it a party. The derivation of the word is such that a non-partisan party would seem to be a contradiction of terms, and besides the members of such a party might be excluded from the two-party primaries, which would be fatal in a way to the purpose involved. Again, there are many liberals in the two old parties who would be reluctant to join *another political party.*

Why not call it "Alliance" or something like that—the American Non-Partisan Alliance, for example. The time seems to be ripe for just such a movement as you have indicated, but I cannot quite follow the idea of calling it a political party.

Greensboro, N. C. A. W. MCALISTER.

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read carefully the three recent editorials on the Disinterested party. Truly, I consider this idea of a new disinterested party the most important and necessary project that has been suggested by your fine magazine. The platform is great! The objective is extremely needy and timely. I hope you can get its promotion into the hands of its friends, which I believe ought to be church people. Try hard to get it started soon. In such a party all church people plus many others could work and work hard.

Des Moines, Ia. A. J. BISSINGER.

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just finished reading your article, "A Political Party Without Candidates." At present I am active in promoting the League for independent political action, for it is the only organization I know for the promotion of the liberal principles in which I believe, yet I am in sympathy with your proposal. Although present conditions might enable that league to sweep the country because of the widespread dissatisfaction with the regular parties, history does teach us that an organization like the Anti-Saloon league can be much more effective than the Prohibition party. But the great question is, how can such a group be organized to be effective? I have long thought that there should be some Christian agency to tell Christians the qualifications of candidates. Even I, as a Christian minister, often vote quite blindly. I do not know the detailed record of the men on various issues. I also resent the insinuation that the prohibition question is the only issue, although I am thoroughly in favor of strict prohibition. I would be glad to pay $1 a year for membership in an organization that would give me information on the candidates in my region, and I believe that thousands of others would welcome the same privilege. Small pamphlets could be issued from time to time to members giving information on the issues, or referring them to good magazine articles, which could be secured at the library. I believe The Christian Century organization is the logical one to promote this great movement. It is non-partisan and thoroughly Christian on all great modern issues. I believe it is high time that we quit talking piously and do something. I should be glad to cooperate in every way with such a movement.

It seems to me that your movement need not stop the activity of the League for independent political action. You should certainly be willing to endorse their candidates, if there are no suitable candidates in the regular parties.

Bethlehem, Pa. PAUL COTTON.

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read your latest article in The Christian Century on the possibility of organizing a disinterested political party. This article and the tentative platform appended has started a fire in my bones. It is the only ray of hope I can see in the darkness which surrounds us. I want to join such a movement, and if I can do aught to help, command me. I am going to discuss it in my pulpit. Count on me for my best.

Augusta, Kan. W. H. MOORE.

EDITOR THE CHRISTIAN CENTURY:

SIR: Your recent editorials on a "Political Party Without Candidates" are certainly very stimulating. That kind of party ought to make a strong appeal to millions of voters. However, many will doubtless experience a feeling of misgiving because of weaknesses revealed in the operation of the Anti-saloon league. I refer to the Anti-saloon league because it is the nearest approach we have ever had to the kind of organization you describe. It is not like it in the sweep of its objective, of course, but the nature of its strategy is much the same.

Suppose your proposed organization had already come into being and had acquired a daily press capable of reaching fifty million people! That magnificent editorial of yours, "Who Made Mr. Rockefeller Wet?" would have shaken our two major parties to their very foundations. The sophistry of the wet philosophers would have been made so apparent to millions of readers, that vast numbers would have turned from them in disgust.

The experiment is well worth trying, and it will no doubt be hailed by many thousands at once as a promise of better things politically. But how much more rapidly such a party might assume powerful proportions if a friendly press were now available.

Brooklyn, N. Y. P. S. SAILER.

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NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Princeton Honors Norman Thomas

Litt. D. Degree Conferred on Socialist Candidate—Jewish Organizations at the Parting of the Ways

(Correspondence from New York)

NEW YORK, June 25.—It was distinctly pleasing this week to find that Princeton university was at last giving recognition to one of its most famous and useful sons, Norman Thomas. He was awarded the degree of doctor of letters. Mr. Thomas' stand against the war and his economic radicalism have probably prevented his earlier recognition by his alma mater. But better belated than not at all. Also it was a satisfaction to find Yale recognizing the work of the Rev. George Buttrick, successor to Dr. Coffin at the Madison Avenue Presbyterian church. Professor Phelps as spokesman for the university in conferring the degree of doctor of divinity said Dr. Buttrick's success was due to two things, his intelligence and character and the fact that, "although a clergyman he preaches the gospel."

* * *

Rabbi Wise Replies To Dr. Adler

In a previous letter I commented on the attack made upon the world Jewish conference plan by Dr. Cyrus Adler, president of the American Jewish committee. The American Jewish congress through its leader, Dr. Stephen S. Wise, and other officers has replied to the scathing statement of Dr. Adler in words which can hardly be increased in vigor. After reciting that the American Jewish congress had sought to cooperate with Dr. Adler's organization for several years and with unlimited patience, Dr. Wise's group declares that it had found that the American Jewish committee's "ideal of cooperation has been one of joint inaction." The statement concludes with these words: "In view of this and undeterred by the summary veto of Dr. Adler, the American Jewish congress will, at its annual session to be held this week in Washington, continue its preparations for the conference."

* * *

Deaths from Alcoholism Show Decrease

In the midst of all the wild and irresponsible discussion about prohibition it is significant to find in our local press but "not in the headlines" the report of the government census bureau at Washington which shows that deaths from alcoholism have decreased in the last two years for which the figures are available. In 1917 the death rate from this cause was 5.2 per 100,000 population; in 1920 it was 1.0; in 1927 and in 1928 it was 4.0. In 1929 it dropped to 3.7 and now in 1930 to 3.5. If the tremendous drive of the wets can be stopped it is possible that still more significant social gains from prohibition may be placed before the American people. It may be that we have already "rounded the corner" in this realm if not in the economic.

* * *

Student Conference at Silver Bay

It has been my privilege to have a share in the Y. W. C. A. student conference at Silver Bay on Lake George. The girls have come from nearly all of the eastern colleges open to woman and the way they have taken hold of the theme of the conference, "The world crisis and student responsibility," has been encouraging. They show a genuine willingness to face the issues of today and, while they do not express their religion in the terms of the past generation, they have it. One of the leaders asked about ninety of these young women to write offhand a definition of religion. Only twelve used the word God in the definition and only one the word Christian. Nevertheless this ignoring of conventional terminology is not a rejection of the reality behind the terminology but rather a determination to get at grips with that reality. Incidentally these young women are better swimmers and tennis players than the young women of even six or seven years ago.

* * *

Work of the A. S. P. C. A.

The 65th annual report of the American society for the prevention of cruelty to animals has just been issued. Very few realize the magnitude of the work of this organization. During the past year it answered nearly 150,000 calls for small animals and collected nearly 50,000 cats and dogs from the streets and destroyed 284,319 animals of hopeless condition. It also restored nearly 12,000 stray dogs to their owners. In its endeavor to protect animals it instituted legal proceedings in 979 cases and secured convictions in 907. Like most other charitable organizations this society finds itself with a deficit of many thousands of dollars.

* * *

National Council of Women Hears Religious Educators

The national council of women meeting here this week listened to some searching comments on the present situation by some of the experts in the field of religious education. Dr. O. D. Foster, secretary of the Conference on religion in higher education, declared that "the doctrine of the separation of church and state has resulted in the outlawing of religion in the popular mind. . . . It has made religion foreign to public education as well as disrespectable, and it must be bootlegged in if it is to be brought into the average state school." And Dr. J. W. F. Davies told the women that "unless the industrial system with its craze for dollars and its disregard for human values is cured, it means revolution."

EDMUND B. CHAFFEE.

Ask Peace Plank of Democrats

Many Organizations Unite to Seek Strong Stand in Party Platform—How Gangdom Operates

(Correspondence from Chicago)

CHICAGO, June 25.—Before this correspondence is printed the democrats probably will have chosen their candidate for president and have adopted their platform. The convention opens at the Stadium next Monday. Organizations working for international peace seem to be even more actively propagandizing this convention than they did the republican. Several such organizations are uniting in the effort to have a strong peace plank in the democratic platform, and are asking for a hearing by the resolutions committee. Nine national peace organizations have been holding a conference on political strategy in Evanston during the past week, under the chiarmanship of Frederick J. Libby, executive secretary of the National council for the prevention of war. A great peace parade is planned for Monday, the opening day of the convention, to form in Grant park and move west to the Chicago Stadium. It will be led by Miss Addams.

* * *

The Gangster and The Courts

The super-legal processes of gangland were evidenced the other day when a nolle-pros was entered against Daniel McGeogeghan, who was being held on a charge of bank robbery. He had been positively identified in court as one of the looters, but one of the twelve jurors held out for acquittal so the jury was dismissed. An early retrial was anticipated. To the astonishment of the presiding judge, however, an assistant state's attorney appeared before him the other day, asking that the case be dismissed. The reason assigned was that the state, in order to protect its two chief witnesses from assault or murder by friends of the hoodlum defendant, had kept them under guard at a downtown hotel since April. These witnesses were officials of the bank which had been robbed, and, at last, they, and the bank, had felt it necessary that they be released in order to return to their duties, but they could not return safely if the case was still pending against McGeogeghan. The judge reluctantly entered the nolle-pros! This practical dictation, at the point of a gun, by gangland to the courts, has created such a public stir, however, that the state's attorney announces that he will seek reinstatement of the charge and an early retrial. The police are said to be on a hunt for the lately released McGeogeghan. This gangster, by the way, was once be-

fore sentenced to death for murder committed during a previous robbery.

* * *

The Ballot of Bullets

After Capone started his trip to Leavenworth as a guest of the federal government, I remarked on the general fears that gang-war would again break out among those ambitious to succeed to gangland's throne. The first ballots have been cast, and a prominent candidate, George (Red) Barker, well-known "public enemy," has been eliminated. His body, torn by 36 machine gun bullets, was left lying on the sidewalk on North Crawford avenue, after he had been cut down by a machine-gunner established in a nest in a second-story apartment window.

* * *

And So Forth

The Baptist ministers of Chicago will hold a conference on social action, June 28, at the Woodlawn Baptist church. The outline of the program indicates a pretty searching discussion.

Prof. Frank Orman Beck, director of Chicago's Reconciliation trips, announces a "Pan-Faith Seminar" for the Sundays from June 26 to July 31, inclusive. The institutions of a wide variety of faiths, including even the faith of atheism, will be visited, and their representative speakers heard.

A Catholic leader of irenic spirit and social vision will be lost to Chicago in the removal of Dean Frederic Siedenburg, S. J., of Loyola university, to become executive dean of the University of Detroit.

Rev. Phillip Yarrow, whose battle with the vendors of pornographic literature has been discussed editorially in this journal, was released this past week on a directed verdict of not guilty in the second trial of the suit charging him with malicious prosecution.

Miss Evangeline C. Booth, commander in chief of the Salvation Army in the United States, addressed a great meeting in the Moody church last Tuesday evening.

CHARLES T. HOLMAN.

Father Duffy, "Fighting Chaplain," Dies in New York

Father Francis P. Duffy, famous "fighting chaplain" of the 165th infantry of the Rainbow division in the world war, died in a New York hospital June 26, at 61 years of age. He had been in poor health for many months. Father Duffy was Canadian born, and was educated in Toronto. He came to New York city as a teacher in St. Francis Xavier's college, and in 1912 Cardinal Farley sent him to the Bronx as pastor of the newly designated parish of Our Savior. His military service began in the days of the Spanish war, in which he served as a first lieutenant and chaplain. During the world war, he was decorated with the American distinguished service cross by the United States, and with the croix de guerre by France, for his heroism under fire at the battle of the Ourcq; he was advanced in rank from first lieutenant to major. After the armistice, Father Duffy returned to his church in the Bronx; later he was transferred to the Holy Cross church. Cardinal Hayes once described Father Duffy as "the ideal army chaplain and the ideal parish priest."

Table Talker Is Home in England

Dr. Shillito Summarizes American Trip—Impressed by Irving Babbitt at Drew Commencement

(British Table Talk)

LONDON, June 13.—On Thursday, June 9, the S. S. Columbus came in sight of Plymouth Hoe, and after a wonderful journey of three months, I found myself traveling through Devon and Somerset and Wiltshire to London. My friends had been enduring the most severe spring of recent years, but on Thursday the sun was shining and the hawthorn blossom was still shining on the hedges, and the fields were golden with buttercups. But before my eyes on this my last stage there passed many kindly and gracious faces, which I had come to know and value in America. Before returning to the old ways I went over in memory all the scenes and all the people who had made my three months a revelation of generous affection and good will. America means to me more than it did when I sailed on March 18. It means New York, Boston, Drew, and all the many colleges and churches which I was permitted to see, till the night when I left Chicago for Madison, and then for home. To all my friends in America, old and new, I should like to say a comprehensive Thank-you. And for America the old prayer rises in my heart:

The Lord bless and keep you;
The Lord cause his face to shine upon you, and give you peace.

* * *

Irving Babbitt At Drew

At Drew I had my first experience of a commencement in an American college, and an admirably ordered, dignified and beautiful ceremony it was. The scene was in the open air among the trees of the forest. Everything was seemly. Dr. Brown, the president, fresh from his journey in the east, presided. Dr. Hough, in a brief speech rich in sympathy and understanding, introduced Irving Babbitt; the omission of any title is a tribute to the outstanding position this scholar and critic has, not in America only, but among men of letters everywhere. His theme was "Humanism, True and False." The speaker was entirely at home, soon winning the ear of the great company. His humor and his excellent skill in choosing illustrations which are not out of the range of the average man made it easier to follow his learned sketch of the difference between the humanism which demands discipline of the inner life, and that which sinks into mere sentimentalism. It was a rare distinction for the university of Drew to have so striking and significant an oration.

* * *

Britain—Once More

It is hard to pick up the threads after even a short absence from one's own country. I find Britain thinking seriously of Lausanne and Ottawa. At the present moment the prime minister and some of his colleagues are in Paris, trying to find common ground with France, before they go to Lausanne. They are still at the same old problems, debts and reparations, but they do not appear to have reached any firm conclusion. More news should be released for publication before I write again. I see that the chancellor of the exchequer deprecates pessimism, but for this it is urged that he is himself partly to blame. If anything I can discern a slight change for the better in the industrial situation, but only a slight change. The mass of unemployment is still very heavy, and even if the budget is balanced, that has not brought as yet the relief to the industries for which the country waits. Nor has the tariff.

There is Ottawa in the offing. To some of us it looks as if this nation were beginning to acquiesce in the doctrine of the self-contained nations, each of which seeks to provide for all its own needs within its own borders; only for our purposes the area cannot be the British isles, but the British commonwealth. What is to happen to a world in which the nations are bent upon this folly, it is easy to foretell. There is white war as well as red, and the white leads inevitably to the red.

* * *

Dr. Orchard Goes into the Catholic Church

Dr. Orchard has taken the last step and has now been received into the Catholic church. There will be many to say, "We told you so," and he will not grudge them the satisfaction which their foresight gives them. Those of us who love Orchard have known for years that this might happen; he has never disguised the feeling that for one who believed passionately in the Christian faith Rome might prove the only refuge. But for years he has tried in much loneliness and with great patience to live within the Catholic faith, holding the historic doctrines, without being received into the Roman church. That struggle has ended now, and this fine soul, like so many others, has found the path of his life moving to Rome. Not since Father Maturin left the Church of England for Rome in the '90's has a preacher so eminent in this country been received into the Catholic church.

No one who knows Orchard can even doubt that the one desire of his life has been to know God, and to find peace in him. No one could think for a moment that any other motive has been in his mind than to abide in the will of God. He made a brave attempt to hold Catholic doctrine, while remaining among the reformed churches. He has given up that conflict, but the man himself will not be lost to us, and in Rome or out of Rome he will still be a man by himself, one whose faith and love have been and will remain a rebuke and an inspiration. It is said that he will be a Dominican; the Dominicans are great preachers, and should know how to use this preacher.

* * *

And So Forth

There is an important letter in the Times of today from the archbishop of York and other bishops: "But we cannot conceal our profound disappointment that

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up to this moment no progress has been made towards serious disarmament. Nor can we see any signs that the nations, though pledged to peace and pledged to disarm, are genuinely facing the issues of peace and disarmament from an international point of view and not from the point of view of a separate national interest. We dare not contemplate the results of a breakdown of the conference. Yet unless a definite and effective disarmament policy is announced to and adopted by the conference within the next few days, a breakdown would be hardly possible to avoid."

The book in which Mr. C. F. Andrews tells what Christ means to him is being read as widely in England as in America.

American friends are arriving in England en route for Herrnhüt, where the International missionary council is to meet. This is the year in which the Moravians keep their bicentenary, and no more fitting place for the council of missions could be found than their birthplace.

Dr. Schweitzer has been in London this week. He has given organ recitals in St. Paul's and St. Margaret's, and on Sunday he preached at the Guildhouse, where his loyal friend and helper, Dr. Maude Royden, interpreted for him. Last evening he was heard on the radio, playing Bach Preludes. EDWARD SHILLITO.

Death of Dr. Gandier, United Church Educator

Dr. Alfred Gandier, since 1908 principal of Knox college under the Presbyterian church, Canada, and Emmanuel college under the United church of Canada, died suddenly in Toronto, June 13, at 71 years of age. He had but recently retired from this responsible office.

TO OUR SUBSCRIBERS

It requires two weeks to make a change of address. It is necessary that our wrappers be addressed a full week ahead, and time is required to handle accurately the large volume of requests for change that come to us at this season of the year. Unless your vacation period is somewhat extended, we advise that you leave a few stamps with your postmaster, or postman, and ask to have your Christian Century forwarded to you. You thus avoid the risk of missing a copy both at the beginning and at the end of your vacation.

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Balkan States In Tense Mood

Disturbances Spreading As Economic and Political Difficulties Grow—Churches Also Unsettled

(Correspondence from Southeast Europe)

BELGRAD, June 1.—The general atmosphere in this part of the world shows ever higher tension, politically, economically and socially. From several countries more frequent acts of violence are reported, and in others similar outbreaks are threatened. In Poland numerous demonstrations of unemployed have been suppressed at the cost of scores of wounded. Czechoslovakia has uncovered and dissolved two illegal organizations suspected of intention to sassinations, and even quiet Belgrad has experienced a new series of political assassinations, and even quit Belgrad has just been outraged by a series of bomb explosions, evidently for the sole purpose of arousing unrest.

* * *

Czechoslovakia Strives to Balance Budget

Czechoslovakia is making drastic efforts to maintain a balanced budget, in spite of grave financial difficulties. The number of state employes has been reduced, new restrictions on travel outside the country are announced, and an interesting expedient is resorted to, instead of direct inflation. All the small bank-notes in circulation, nominally cashable in gold, are to be replaced by coins which have no fixed gold value. Czechoslovak currency thus remains on the gold standard, but a partial inflation is made possible by the issuance of large quantities of coins.

* * *

Greece Faces Political Crisis

The demission of Venezilos' government in Greece and the only partially suppressed unrest throughout the republic, raise serious questions as to the future in that country. A general strike was narrowly avoided, there are insistent voices in the army calling for a military dictatorship, and the present government, admittedly only a stop-gap, has felt compelled to arrest and intern a number of prominent persons belonging to opposition groups.

* * *

Roumania Also In Trouble

Roumania's plight is little better. The public protest against the government's financial policy made by the League of Nations expert sent to study the question, was indirectly the cause of the fall of the Jorga government. As the chief point of attack is the emergency measure designed to relieve the desperate plight of the peasants, this leaves skies still very clouded for them. The expert's report makes any further foreign loans to Roumania extremely unlikely. This means that unless the present Roumanian budget can be reduced by at least one-third, a general collapse is thaeatened. Teachers and professors have been unpaid for six months. A law authorizing inflation of small currency, similar to that in Czechoslovakia, is now announced, but this will not provide sufficient funds to balance the budget.

Austria is about to suspend payments on foreign obligations, and has had considerable trouble with communist riots.

* * *

Turks Win Italy's Friendship

While in many parts of this area international relations are less friendly than they have been for years, due to tariff restrictions, the limitation of travel and increased deeds of violence which can always be attributed to foreign enemies, one event of the past week moves in the opposite direction. The visit of Turkish government leaders to Rome has resulted in increased friendliness and cooperation between the two countries. The press in both lands applauds the new agreement. Jugoslavia is reserved toward anything which increases Italy's friends. The Turks seem bent on extending their friendly contacts throughout the Balkans, believing that a policy of general international cooperation is more profitable than defensive alliance.

* * *

Bulgarian Church Faces Difficulties

In connection with the budget reductions affecting the Bulgarian church, reported in my last letter, new difficulties have arisen. Church papers claim that the parliament vote resulted from an alliance between communists and extreme right-wing parties. The common clergy criticize unreservedly the "political" attitude of the hierarchy and threaten to begin a movement for the complete separation of church and state. In the midst of all her other troubles, Bulgaria now has dissension in the church.

* * *

And So Forth

Foreign papers have recently published quite unfounded rumors about differences between the priesthood of the Orthodox church in sub-Carpathian Russia and their newly consecrated bishop. It now appears that a small group of malcontents attempted to attack the bishop for his firm insistence upon higher education for all new candidates for the priesthood. In spite of great poverty, the Orthodox church in this part of Czechoslovakia is making rapid progress.

The first congress of clergy of the Greek church was held in Athens the second week in May, attended by a large body of churchmen. Three main topics were discussed: The clergyman as priest, as educator, as teacher. One afternoon's discussion centered on the effort to reintroduce the rite of confession into the Greek church.

As prophesied in my last letter, the Serbian orthodox church has decided not to participate in the forthcoming pro-synod on Mountain Athos. It is also doubtful if the patriachate of Jerusalem will take part.

The Old-Catholic church in Jugoslavia has just finished its annual congress. To judge by newspaper reports, its most important action was a telegram of greeting to the king. DONALD A. LOWRIE.

Henderson Sees Disarm Progress

Defends Geneva Delays to Protesting Delegation—Basle Conference Reports on Unemployment Crises

(Correspondence from Geneva)

GENEVA, June 16.—The only positive thing which can be said about the disarmament conference is that its proceedings have now become so magnificently dull and insignificant that public opinion is beginning to get irritated and is thus roused to protest. In these last few weeks this impatience has expressed itself at Geneva and elsewhere by a large number of declarations and petitions to the conference. Mr. Henderson's postbag carries as much as 90 petitions per day and there is a constant stream of delegations to be received. The most interesting of these manifestations was certainly the one in which all international movements took part which had expressed their common desire for real disarmament in the memorable conference session of Feb. 6. It was interesting because it revealed the unanimous desire for concrete results on the part of the most divergent groups and because it became the first occasion on which Mr. Henderson broke his presidential silence and shared his personal opinion with representatives of the public.

Mr. Henderson is not to be envied in his present position. He makes the impression of a man who suffers both physically and morally and who is just about ready to let submarines be submarines. In his address, however, he tried hard to make a case for the conference and denounced the pessimists who are already announcing its total failure. He went even so far as to defend the work of the technical commissions and to assert that their work had been useful. He added, however, with good reason that the real job must be done by the politicians and not by the experts. And he expressed hope that the politicians would seize their opportunity in the very near future. Will they? So far there are only rumors about the intentions of Mr. MacDonald and M. Herriot. The debate between Herriot and Tardieu in the French chamber of deputies has shown how careful the new prime minister must be if he wants to keep his post.

* * *

France Follows Wait-and-See Policy

A few days ago at Paris I had occasion to ascertain how loath even the best of French leaders are to make any drastic moves forward. It was in conversation with a political author of world-wide reputation and with a director of the foreign service of a large newspaper that I was told that the only possible policy for France today was to sit tight and not to move in any direction. Russia and Germany being what they are, my spokesmen said, we can only wait and see. My objection that today a policy of inaction would be the surest way to bring Europe to disaster was answered by the remark that there had been talk of catastrophe even since 1918 but that it had never come.

It has therefore become difficult to expect much from the hectic conferencing now going on in Geneva and Lausanne. It is true that there are many rumors as to drastic proposals which may be brought forward. The most fantastic plans are ascribed to Mr. MacDonald, M. Herriot and Herr von Papen in turn. It is, however, a bad sign that even before Lausanne has actually begun, another conference has appeared on the horizon. It will be a great temptation for the statesmen to leave all important matters "till they meet again." The old maxim, "Gouvernor, c'est prévoir," has been turned into "To govern is to accept things as they are anyway!"

* * *

A Protestant Encyclical

The report of the Basle conference on unemployment under the auspices of the Ecumenical council on life and work has just appeared. It is greeted by the press as a Protestant encyclical comparable to the recent pronouncements from the vatican. It is a document which goes more concretely into the issues underlying the present crisis than is usual for declarations of Christian bodies. Its main emphasis is on the danger of the political and artificial obstacles to economic life such as regulation of prices, protectionism and war debts. Its positive note is the one of cooperation and solidarity. One cannot get away from the impression that these proposals represent counsels of perfection and that the way out of the crisis will prove to necessitate much more radical changes of our social order than are here implied. So far the Ecumenical council has not been able to attract the younger and more prophetic Christian leaders, who in Europe as well as in America are beginning to question the very basis of our present economic system.

* * *

A Much Discussed Conversion

The conversion of Mr. Oscar Bauhofer, until recently a collaborator of the Stockholm institute at Geneva, to Roman Catholicism has been much commented on in the press. Mr. Bauhofer is a religious philosopher whose conversion is largely due to the attraction of the neo-Thomism of Maritain and others. A German professor of theology has written that this conversion demonstrates the pernicious influence of Barthianism, but Karl Barth has answered that Bauhofer has never belonged to the dialectical school of theology, and that he has all along taken a very critical attitude to it. The Catholic church has recently been very busy in its propaganda among intellectuals. At Salzburg in Austria a regular summer school brings together the cream of Roman Catholic thinkers with students from all over Europe. The policy of this school is not to proselytize in the crude sense of that term but to present Roman Catholicism through its very finest thinkers, such as Przywara, Karl Adam and Jacques Maritain.

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Hindu-Muslim Riots Sporadic

Outbreak in Bombay Should Be Viewed as Part of Long Conflict of Cultures—Political Crisis Adds Complications

(Correspondence from India)

GENEVA, June 17.—Your correspondent is now on a short visit in Europe. Till he returns to India at the end of October, readers of The Christian Century will have to be satisfied with letters about events in India which he may be sending from the different places he will be visiting in Europe. When your correspondent left Bombay in the last week of May the Hindu-Muslim riots that had broken out in that city two weeks previously had not subsided. These riots occurring at a time when the British authorities are engaged in drafting a new constitution for India will be brought forward as justification for introducing safeguards which will seek to retain ultimate authority for law and order in British hands.

Rioting between Hindus and Muslims is not an everyday occurrence in India. In most places in India where the followers of the two religions live close together the happiest of relationships exist, and no riots are ever known to have occurred. This fact is lost sight of by people in other lands when the newspapers report on the outbreak of a rioting in some one place, and they imagine that all over India there is some sort of civil war going on between the Hindus and Muslims. Such an opinion is about as correct as the impression that some people have that in America the Negroes are always subjected to lynchings by the whites. The truth about Hindu-Muslim riots as well as about lynchings in America is that when they occur they both proceed from a conflict of cultures which have not yet been unified, or only partially unified so far. The enlightened and educated classes in both communities are able to rise above the differences emphasized by Hinduism and Islam, but the uneducated classes, who are often bigoted in their religious beliefs, are ready to fight to death for what they believe to be the faith or religious practice once for all delivered to their fathers.

* * *

Political Situation Complicates Relations of Faiths

In recent years the political factor has entered into the Hindu-Muslim situation. Some large measure of self-government is an immediate possibility for India. Muslims are in the minority in the land, and they are also backward in education. They fear that in any form of real democratic government that may be set up the Hindus may carry away most of the positions of influence and authority. Therefore they want that in the future constitution definite provision should be made laying down that a certain proportion of seats in the legislative councils and even that posts in the civil service and the army should be reserved for Muslims. This demand is resented by the Hindus, who rightly or wrongly believe that the Muslims are being instigated by the British to put forward such claims. This mentality, though of recent origin, has been breeding much bitterness in both communities. Interested politicians have also been exploiting this sentiment for their own purposes. Any ordinary street quarrel between a Hindu and a Muslim can, in such an atmosphere, be worked up by designing persons into a communal conflict. In such a situation the authorities of a foreign government are likely to be suspected that in their own future interest they are not doing all they could to stop such conflicts when they break out.

* * *

India's Tradition of Peaceful Adjustment

But we have to look at the Hindu-Muslim riots more closely. I mentioned already that behind them is an irreconcilable conflict of cultures. The unification of Hindu and Muslim cultures was attempted by the Emperor Akbar, and he met with considerable success. India is even today enjoying the beneficial results of Akbar's statesmanship. But for his efforts the Hindu-Muslim situation in India would have long ago taken a different turn involving the adoption of the disastrous policy of mutual extermination by force. The representatives of the culture which had might and political power on its side would have swept out of existence their opponents.

This was apparently the method followed in some countries, both in the east and in the west, when faced with similar problems of opposing cultures. At the end of the 15th century, when Muslims ceased to be the ruling class in Spain, they still formed a large part of the population. The Christians in power, instead of attempting an unification of Muslim and Christian cultures, chose to solve the problem by ordering the Muslims to become Christians or to leave the country. This method was adopted in recent years by Turkey against Armenian Christians. Was not the persecution of the Jews in the European countries an illustration of the same method? Again in the treatment of the Maoris of New Zealand by the white settlers of that country and in the policy that white settlers in some parts of Africa adopt towards colored races of squeezing them out of the country by unjust legislation or of keeping them as material for cheap labor, do we not see modern examples of the same process at work?

It speaks much for the good sense of the people of India—both Hindus and Muslims—that such methods of unifying opposing cultures were not allowed to be tried in India. The peaceful process initiated by Emperor Akbar is still at work. Only Hindu and Muslim leaders in India have to accelerate that process by active good will, forgetting for the moment the seemingly opposing interests shown in bold relief by the political passions of the day.

P. O. PHILIP.

Christian Endeavor Organ Becomes a Monthly

With the July issue the Christian Endeavor World becomes a monthly.

Seek Spiritual Renewal in Open

Glenn Clark's Famous "Camp Farthest Out"—Y. W. C. A. Stresses International Understanding

(Correspondence from Minnesota)

MINNEAPOLIS, June 25.—Called a "spiritual adventure" in its inception, a three weeks summer camp for all ages will convene for its third year session, July 18 to August 8 at Lake Koronis, Paynesville, Minn. Two hundred and fifty people who come from varied walks of life have attended for shorter or longer periods. The entire group participates—out of doors when the weather permits—in classes that bring about relaxation and rhythm of body, mind and spirit, with music, art, and nature appreciation occupying a large place in the schedule. The director and moving spirit of this camp which is called, "The Farthest Out," is Glenn Clark of Macalester college, St. Paul, well known spiritual leader and author. It is intended for those "who are hungry for a deep vital experience of the wholeness of the spiritual life."

* * *

Lutheran Conferences in Minneapolis

During the month of June two annual conferences of the Lutheran church were held in Minneapolis. During the first week of the month the Norwegian Lutheran Church of America held its biennial conference in the Central Lutheran church; and during the second week, the Lutheran Free Church of America and Canada held its annual conference in St. Olaf's church. These conferences brought to the city the foremost leaders of these churches and large number of ministers and laymen.

* * *

Y.W.C.A. National Convention In Minneapolis

Eleven hundred women from all parts of the country came to Minneapolis May 5 to 11 to attend the 12th national convention of the Young Women's Christian association. The unifying note of the convention was that struck by Dr. Ernest Johnson of the Federal council of churches when he said: "The Y. W. C. A. may have to do fewer things in the future, and do them in a different way, but do not forget that your essential function is that of character building, and your scope that of an international friendship." Much stress was laid on the function of the Y. W. C. A. to help build a nation and a world that shall be Christian in business, government, and international relations.

Speakers at the convention included: Dr. Justin Wroe Nixon of Rochester, N. Y.; Dean J. C. Lawrence of the University of Minnesota; Miss Mary Van Kleeck.

* * *

And So Forth

Dr. J. Ralph Magee, newly elected bishop of the Methodist church has been

assigned to the St. Paul area, succeeding Bishop Charles E. Locke who retired at the general conference in Atlantic City. Bishop Magee is a son of Iowa, but for a number of years has been in the Pacific northwest, as pastor of First Methodist church in Seattle and as superintendent of the Seattle district of the Methodist church. A reception for Bishop Magee was held in Hamline church, St. Paul, on June 27, and another will be held in Minneapolis later in the fall.

EDWARD W. STODGHILL.

Death of Dr. Morehouse, Editor of The Living Church

Frederick C. Morehouse, president of the Morehouse Publishing company, and editor of the Living Church, Episcopal weekly published in Milwaukee, died in Milwaukee June 25, at 64 years of age. Mrs. Morehouse had died the day previous. For a year Dr. Morehouse had been practically retired. In 1899 Dr. Morehouse became editor of the Living Church which had been in existence since 1878, and under his direction it gained immense influence. As editor he urged without compromise the Anglo-catholic cause. In 1927, as a representative of the Episcopal church at the World conference on faith and order, at Lausanne, he took a firm stand for the frank recognition of the differences among various Christian groups, and opposed hasty schemes of reunion based on ignoring conflicts in fundamental doctrines. Dr. Morehouse's son, Clifford P. Morehouse, is managing editor of the Living Church.

Horace G. Smith Elected to Garrett Presidency

The trustees of Garrett Biblical institute, Evanston, Ill., announce the election of Rev. Horace G. Smith, of the Methodist church of Wilmette, a suburb of Chicago, as president of the seminary, to succeed Dr. Frederick C. Eiselen, who has become corresponding secretary of the Methodist board of education. Dr. Smith is a graduate of Northwestern university, and an alumnus of Garrett. He was formerly pastor of the Hemenway Methodist church, Evanston, and the First church, Glencoe. Dr. Eiselen was elected head of Garrett in 1925.

Prohibition National Convention Held This Week

The prohibition national convention is being held at Indianapolis this week, July 5, 6, being preceded on July 4 by a prohibition loyalty mass meeting in which leaders of the Woman's national committee for law enforcement participated. The convention's temporary chairman is Clinton N. Howard of Rochester, N. Y. The statement concerning the convention, from D. Leigh Colvin, chairman of the national committee, declares: "The prohibition movement has entered a new stage. The adoption by both major parties of platform planks for modification or repeal of the 18th amendment means that these platforms commit congressmen to vote for the abolition of national prohibition. Although the republican platform does provide what Senator Borah calls a 'special indulgence' to those congressmen who have a conviction against repeal, both party organizations are seeking the destruction of national prohibition. Prohibitionists have always asserted that a party unitedly committed to prohibition is essential to effective enforcement. Now with the major parties arrayed against national prohibition, its friends must unite for its maintenance as well as enforcement. An aggressive moral-political campaign can be of immense value in quickening the conscience of the nation. It is expected that the prohibition convention will adopt a progressive and constructive platform with respect to other issues."

Dr. George Stewart, Former Seminary Head, Is Dead

Dr. George Black Stewart, president of Auburn seminary from 1899 to 1926, and since then president emeritus, died June 23 at Auburn, N. Y., at 78 years of age. During his active presidency of Auburn, Dr. Stewart was professor of practical theology. For 45 years he was a trustee of Princeton university. For many years he had been in charge of the project to build a national Presbyterian church in Washington.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Bring 'Em Back Alive

(Frank Buck) (RKO) One of the best jungle pictures ever made, distinctly different, and of marked informative as well as entertainment value. Perils of jungle animals from their own enemies, engaging traits of captured animals, humane capture and treatment.

A: Very good. Y: Very good. C: Good but exciting.

Forgotten Commandments

(Gene Raymond) (Paramount) Hash of communist ideas and social life in Russia, with long insert from old "Ten Commandments" worked in with some skill and much economy. Exploits free love, expert seductress seducing married hero, but murder brings proper moral ending.

A: Hardly. Y: By no means. C: No.

Man from Yesterday, The

(Clive Brook, Claudette Colbert) (Paramount) Trite story with war background. Husband reported dead, but reappears gassed and semi-invalid as wife is about to re-marry. She loyally returns to him, but he, knowing she loves the other man, deliberately dies.

A: Fair. Y: Perhaps. C: No interest.

Strange Love of Molly Louvain

(Ann Dvorak, Lee Tracy) (First National) Fast, wise-cracking stuff from breezy reporter and cigar-counter girl, plus sexy complications with a traveling man. Sordid and clinical picture of delinquency cleverly done if not wholly convincing. Highly spiced and thoroughly unwholesome.

A: Hardly. Y: Pernicious. C: No.

Cross Examination

(H. B. Warner) (Artclass) Another attorney-role, with story laid wholly in courtroom of murder trial, actions being shown by flashbacks. Strong prosecution case finally defeated by sudden revelation of existence of an illegitimate child. Rather undistinguished.

A: Hardly. Y: Hardly. C: No.

Street of Women

(Kay Francis) (Warner) Silly title for good "problem" picture, finely acted, with clever, sophisticated dialogue. Thoroughly unwholesome mixture of love, liaison, marriage, divorce—avoiding offensive scenes but portraying love along very "modern" lines.

A: Good of kind. Y: Pernicious. C: No.

Winner Take All

(James Cagney) (Warner) Another prize-fight story with Cagney in typical conceited, deceitful, low-English role. Fast-moving and funny in spots. Hero jilts heroine for society girl. When she jilts him, he returns to heroine, of course.

A: Mediocre. Y: Better not. C: No.

Best Recent Films for Family Audience

County Fair
It's Tough to be Famous
Missing Rembrandt, The
Symphony of Six Million
Tenderfoot, The
When a Feller Needs a Friend

Films of Special Interest for Adults

Congress Dances
Grand Hotel
Doomed Battalion, The
Reserved for Ladies
Strange Case of Clara Deane
Strangers of the Evening

BOOKS RECEIVED

Catholicity, by Herbert H. Kelly. Macmillan, $1.50.
A High Wind in Jamaica, by Richard Hughes. Modern Library, $.95.
Victory, by Joseph Conrad. Modern Library, $.95.
The New Church in the New World, a Study of Swedenborgianism in America, by Marguerite Block. Holt, $3.75.
Yellow Rivers, by Earl Herbert Cressy. Harpers, $1.50.
Growing Up with Our Children, by W. H. Burger. Association Press.
The Human Price of Coal. Association Press, $.40.
The Development of Religious Toleration in England, by W. K. Jordan. Harvard University Press.
The Master of the House, by Radclyffe Hall. Jonathan Cape & Robert Ballou, $2.50.
Floyd Bennett, by Cora L. Bennett. Payson, $2.50.
Interchurch Community Programs, by Charles Reed Zahniser. Nelson, $2.00.
The Church and the Gospels, by Joseph Huby. Holt, $2.00.

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Editor the *Christian* (Disciples weekly), and minister Linwood Community Church, Kansas City.

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